What Baptists Baptize For.

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The Baptism of Christ

WHAT BAPTISTS

BAPTIZE FOR.

BY

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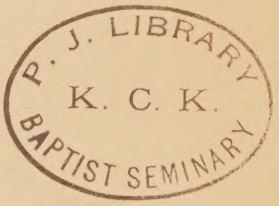
AUTHOR OF

"ORIGIN OF THE BAPTISTS." "GREAT PYRAMID OF EGYPT."
"LIFE AND WORKS OF SPURGEON." ETC.



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What Baptists Baptize For.

INTRODUCTORY.—A WATER WALL.

Union! Harmonious word, and cheering. There is beauty in it. Without it the weltering chaos of the Universe were stript of all beauty. In union there is strength, victory, glory. The very word, when applied to Christian men and women, suggests some ever-enduring monument based on the deep foundation of abiding love—some myriad-star system, moving in eternal harmony—of some mighty army treading to the beat of triumphal melody. "I pray!"—oh! the deep, sad utterance of that prayer of Christ—"I PRAY THAT THESE MAY BE ONE." *One family*, of whom He is head. One family, inhabiting heaven and earth, and linking two worlds by endearing ties of relationship to each other, and to Christ—"*of whom the whole family in heaven and earth is named.*" The elder brethren are the immortal victors now in heaven. The younger members of that family in heaven and earth are armed warriors in the conflict *here*. In the foremost ranks of that vast family are the wrapt cherubim; in the rear linger Christ's little ones, struggling amid sin and weakness. From the garments of the seraphim, from the chaplets of the victors, the light of God's smile is flashed back on the struggling ranks of the church militant. The whole family

has *one* name, *one* Father, *one* aim, *one* home. Over all floats *one* banner—IT IS LOVE. Along the ranks goes *one* command—IT IS LOVE. Shed abroad into each heart is one transformation and cementing influence—IT IS LOVE. Above all, is *one* Leader, robed in a vestment dipped in blood—"The Captain of our salvation," who is "bringing many sons to glory." Were but the accents of HIS words fully caught, passed along the ranks and obeyed without a cavil—were the serried hosts of the church militant to present one unbroken front, with united aim and spirit to undertake a valiant invasion of the mighty territories of evil, allowing no intermission and no diversion or division, and soon, soon would the banner of Calvary wave high in triumph over the last conquered position of the foe.

But "be astonished, O heavens, and weep, O earth," for while the forces of darkness are moving on in united effort against the light and truth, God's people pause in confusion and broken fragments, with their varied and discordant watchwords and petty, yet burning strifes, their banners torn and trailed in the dust.

Why is this? Is there treason in camp? Has the apple of discord been thrown among the daughters of Zion? Have the priests caused my people to err? saith the Lord. Have they sown error as the wind, that we now reap the all-confounding whirlwind? What is it, ye sworn soldiers of Christ's grand army—what is it that keeps you dismembered, distracted, and defeated? *Yes, what is it?* Let facts speak out the answer. Let it come from myriads of voices, cracked and hoarse from the wordy conflict.

The answer—let us listen to it, and look it in the face—is A WALL OF WATER, *shutting off all effective intercourse, union and communion.*

Had we not better remove at once that source of strife by obliterating it forever? So have asked many a tried and loving heart; and in the affirmative have thousands answered. Dare *we* so answer? For union and communion's sake, dare we ignore baptism altogether, and neither receive nor administer it? Is any one party prepared for this? We presume not. "GO TEACH ALL NATIONS, BAPTIZING THEM," would ring upon the ear and heart of him who would attempt the treason of such a compromise. "What doth hinder me to be baptized," would still be demanded in the name of Christ.

There it stands—by whomsoever erected—as *the barrier*, without passing which there is no church fellowship or communion.

IS THIS THE FACT? Has each party erected or recognized this wall of separation? Has every ecclesiastical establishment, ancient and modern, entrenched itself within this watery enclosure, and made it the sacred boundary of its guarded precincts? *Let us see:*

PRESBYTERIAN CHURCH.

The Presbyterian Confession of Faith makes "Baptism a sacrament of the New Testament, ordained by Jesus Christ, for the solemn admission of the party baptized into the visible church." And the Lord's Supper, an ordinance "in the church."—Chap. 28-9.

Such is the teaching of Presbyterianism, or rather of the great Calvinistic body which embraces Congregationalists and Independents. *Is it right or wrong?* Has the Presbyterian church, the Westminster divines, the great expounders of Calvinism in Europe and America—*have they the right to make baptism an essential term of admission into*

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the visible church? They have said, no baptism, no church membership, no communion. They have gone further, and with united voices affirmed, NO BAPTISM, NO CHURCH. Have they divine authority for such affirmation and teaching? We shall inquire into that further along.

But these are by no means alone in this apparent exclusiveness in surrounding the church with a WALL OF WATER. Here is what we find in the Homilies of

THE PROTESTANT EPISCOPAL CHURCH.

"There shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed. And none can be confirmed until they 'renew the solemn promise and vow they made at their baptism.'"

Here is the binding law of the Episcopal Church of England, Ireland and America. Among the great and honored expounders of that law are the following:

Lord Chancellor King, A. D. 1700, says:

"Baptism was always the precedent to the Lord's Supper, and none were admitted to receive the Eucharist till they were baptized. This is so obvious to every man that it needs no proof."

Dr. Wall, A. D. 1705:

"No church ever gave the Communion to any person before they were baptized. Among all the absurdities that were ever held, none ever maintained that any persons should partake of the Communion before they were baptized."

Dr. Manton observes, p. 199, Morn. Exer.:

"None but baptized persons have a right to the Lord's table."

Here then is the Wall of Water marked out as the sacred boundary line of "the church," and within which the Eucharist is placed. We again ask, is this a human or divine arrangement?

We turn next to that society called the

"METHODIST EPISCOPAL CHURCH."

The Discipline defines baptism as a "*sign of profession* or mark of difference whereby *Christians are distinguished from others that are not baptized.*"—P. 15.

Here, then, it is a mark of difference to distinguish *Christians* from those *not baptized.* Strong language that. It makes baptism *the separating wall,* the mark of difference. A church, says Wesley, is a company of believers *baptized.* With no baptism, *no* church privileges or membership. It is with them, also, the *Wall of Water* surrounding their church, without passing which *none can enter there.*

Rev. Richard Watson (Methodist) says:

"It is obligatory on all who are convinced of the truth of Christianity, to be baptized; and upon all thus baptized, frequently to partake of the Lord's Supper."

Rev. F. G. Hibbard (Methodist):

"It is but just to remark that, in one principle, the Baptists and Pedobaptist churches agree. They both agree to rejecting from communion at the Table of the Lord, and in denying the rights of church fellowship to all who have not been baptized. Valid baptism they (the Baptists) consider as essential to constitute visible church membership. This, also, we (the Methodists) hold. The only question, then, that here divides us, is: What is essential to valid baptism?"

This is Methodist teaching. It is preached by the "Confession of the Dutch Reformed Church," which defines baptism to be a "sacrament" by which we are received into the church of God and separated from all other people. *A Wall of Water,* surely.

But these venerable and learned confessions and teachers among Lutherans, Episcopalians and Presbyterians,

who emerged into being during the Great Reformation, were not the builders of the wall of separation. Far up the stream of time we may trace its line of demarkation.

EARLY WRITERS.

Justin Martyr, who wrote about A. D., 150, only fifty years after the Apostle John, says:

"This food is called by us the Eucharist, of which it is not lawful for any one to partake, but such as believe the things that are taught by us to be true, and has been baptized."

Jerome, the most learned of the Fathers, A. D. 400, says:

"Catechumens cannot communicate at the Lord's Table, being unbaptized."

Bede, A. D. 700, says:

"Three young men, princes of the Eastern Saxons, seeing a Bishop administer the Sacred Supper, desired to partake of it as their royal father had done. To whom the Bishop replied: If you will be baptized in the salutary fountain as your father was, you may also partake of the Lord's Supper as he did; but if ye despise the former, ye cannot in any wise receive the latter."

Theophylact, A. D. 1100, says:

"No unbaptized person partakes of the Lord's Supper."

F. Spanheim, A. D. 1200, writes:

"None but baptized persons are admitted to the Lord's Table."

We have thus examined the confessions and oracles of each *prominent* sect, ancient and modern, and in whatever else they differ, they agree in this: That "Baptism admits into the visible church"—that (in the language of Wesley) "a New Testament Church is a company of men called by the Gospel 'grafted into Christ and Baptized.'" Or, in the plain language of Bishop Morris, "He must be consecrated to God in *Baptism*, either in

infancy or adult age—this being the initiating ordinance into the visible Church of Christ."*

Here, then, is a fact—a fixed, stern, visible fact—that Baptism stands at the entrance of every ecclesiastical organization (Quakers only excepted), and that without a submission to that ordinance, or a radical revolution in all they have held, and taught, and enforced, there can be no union or intercommunion. This patent fact can be denied by none but the ignorant or mendacious.

We now ask the question, Was this WALL OF WATER instituted by the Lord of the Kingdom, or was it the invention of man? Let us go to the Word of God for an answer.

"Go disciple† all nations, baptizing them in the name of the Father and Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded," &c. "And when the day of Pentecost was fully come"—when the Spirit in its plentitude was poured upon them—when thousands were pricked to the heart, believed, and were baptized, the apostles taught them all things; for it is recorded of some who were added to the church: "They continued steadfastly in the apostles' doctrine, and in breaking of bread, and in prayer, They *repented, received the Word, were baptized, were added to the church, continued in breaking of bread, and in prayer.*"

Peter on a subsequent occasion *commanded them*, the converts, *to be baptized in the name of the Lord.*

The question is thus made out without further inquiry or proof. The commission and command of Christ, and

* "Discourse on Methodist Church Polity," by Bishop Morris.

† * Wesley's Translation, in loco.

the example and precept of the apostles, establish it beyond the shadow of a doubt that Christ himself placed baptism at the threshold of the church : erected this Wall of Water as the visible line of separation between it and the world. There it stands where he placed it, unaffected by the shafts of ridicule by which it has been assailed.

Need anything more be added to convince the most self-willed, that, with the exception already alluded to, *all agree* that :

1st. WHERE THERE IS NO BAPTISM THERE IS NO CHURCH MEMBERSHIP ; and that WITHOUT BAPTISM NO PERSON CAN BE A CHURCH MEMBER. And that :

2d. NONE BUT CHURCH MEMBERS *have a right to commune* at the LORD'S TABLE.

These patent facts, emblazoned and unchallenged, cannot be ignored ; it is shameful sophistry for any one to argue as though these were *not facts*, or insinuate that Baptists only recognized them *as* facts. Yet such sophistries are heard in every direction, and are unblushingly uttered by almost every party.

Is baptism, in all *possible cases*, a qualification for church membership and church privileges ? That is the question. Who denies it ? It is asserted in the creeds, it is maintained by the teachers of Catholics, Episcopalians, Presbyterians, Lutherans, Dutch Reformed, Congregationalists, Methodists, and all other organizations claiming to be "a church." Around all is this Wall of Water. Each affirms that Christ placed it there—at the entrance of a visible church—and always, and in every possible case it is essential to church membership.

Now the most important question that can be asked in the present distracted state of Christendom—the most

important inquiry in view of the general desire for union among all who profess to love the Lord Jesus Christ, is this: Shall we, for the sake of union and communion, destroy this sacred boundary line? Shall we shut our eyes as to whether an applicant for membership has been baptized or not? Shall we leave it to the conscience of the individual to examine *himself* and to enter into church relations according to his own views or conscience, without insisting on *any form* of any kind in regard to baptism or anything else? Can the different religious societies do this? Can they with a shadow of consistency exercise this all-embracing charity?

Let us see. It is Christ's Church—not ours. It is the Lord's House—not man's. Now, if it is the Lord's House, what right have we to admit some and prohibit others from entering it? It is the Lord's House; therefore we have no right to ask *whether they have been baptized or not*. Let each individual examine himself, and *so* let him enter and participate in the privileges of church membership. Would not this be a specious and most popular argument and most charitable mode of procedure? Just remove every landmark and leave every term of church membership to the conscience of the person applying for membership. Let him examine himself—with his own Master he stands or falls—and whether he be baptized or not, believe that it is a divine ordinance or not, believe in the Deity of Christ or not, final punishment or universalism, eternal sleep or immortality—IT IS THE LORD'S HOUSE—*let him examine himself, and so let him enter.*

Is there need of a word to expose the absurdity of such assumption and such a union as that?

But if the fact that it is the Lord's House is no reason whatever for the reception of any and every one into

it, whether baptized or not, and if such a statement would bring the blush to the cheek of an honest man, what can we say of its twin sophism—it is the Lord's Table ;therefore let each one examine himself, and so tell himself eat whether baptized or not — fit for membership or not ? If the fact that it is the Lord's Table is an argument for uniting and admitting all to the Supper, whether baptized or unbaptized, then the fact that it is the Lord's House is an argument for admitting all to church membership, whether baptized or unbaptized. He who uses the one, to be honest, must use the other He who acts out the one, to be consistent, must act out the other. But no man in his sober senses believes that because the church is the Lord's House, therefore men should be received into it without baptism, nor can we think one candid who argues that because it is the Lord's Table ,therefore all should be admitted to it.

The proposition is founded on the plain teaching of the New Testament, and assumes the character of an Axiom ; That whatever is required as a qualification for church membership in the Lord's House, must be required as a qualification for communion at the Lord's Table. Those we dare not admit into the one, we dare not admit to the other.

I. — WHY BAPTIZE AT ALL?

WHATEVER deep yearning of heart is felt throughout "the sacramental host of God's elect" for *Union* and *Communion;* and, however earnest the prayers of millions for such blessed consummation, it is a stern, patent fact that the baptismal question stretches like a wall of "thick-ribbed ice" across the path leading to such happy issue.

As an example is generally more impressive than a precept, and an illustration more convincing than an argument, the following case is introduced:

The First Presbyterian church in St. Louis, several years since, being about to observe the quarterly communion, a meeting for prayer and self-examination was held in the vestry the Friday evening preceding. At this meeting the pastor lamented the sectarian divisions which prevented the whole family of Christ from uniting together at the table of the Lord. At the close he invited any who wished to unite with the church, or place themselves under its watch-care during their stay in the city, to meet the session after the congregation was dismissed.

Accordingly, a gentleman of unquestionable sincerity, requested the privilege of communing with the church on the following Sabbath, saying that, because of his peculiar views of Christian doctrine, he feared he was not embraced in the usual invitations given at sacramental services. He stated that he was the son of a Quaker; that he did not accept the teaching of that people; that he was not a member of any church, and that he felt a desire to partici-

pate with them in celebrating the Lord's death, the approaching Sabbath.

The pastor replied that it was unusual for them to admit persons not belonging to any church to the communion, and asked him if he could not unite with them by joining the church. After various questions and explanations, he agreed to do so. His answers in regard to his conversion, and his faith in the divinity and atonement of Christ, were satisfactory. At last, it occurred to the pastor that the son of a Quaker (who had become a shaking-quaker) had never been baptized. The question was put to him, and he answered in the negative.

"Of course, you are willing to?"

"I do not believe in *water* baptism," was his reply. "I have been baptized with the Holy Spirit, and there is only *one baptism*."

Argument and solicitation failed to convince him, and he was kindly informed, *that* baptism was a term of admission into the church, and without compliance it was impossible to receive him.

The applicant then asked permission to commune with them the next Lord's day. The request was denied on the ground that they could not invite to the communion, those whom they could not admit into the church. In other words, that as none but members of the church could commune, and that no unbaptized person, whatever were his other qualifications, was a member of the church, they dare not violate the law of Christ's Church by recognizing an unbaptized man as entitled or permitted to participate with them at the Lord's Table.

Now, the reasoning of that man was: "You have lamentable sectarian divisions, which keep Christ's people apart. You acknowledge me as one of Christ's people, yet

you debar me from his table : from union and communion, on the mere question of baptism : you make baptism a WALL OF WATER round his church. Is this reasonable ? Is this right ? What is baptism, and what is its value, that it should assume such importance, or be made a condition and test of union and communion."

But, why baptize at all ? What does it avail ? What great purpose does it subserve ? What is its importance, its design in the harmonious system of Gospel truth ? To what does it give expression ? To what fact or principle, doctrine or duty, does it testify ? What is it for ? Why do we baptize ?

That it is enjoined in the new dispensation, few doubt. That it is commanded with emphasis, and enforced by oft recurring examples in the divine oracles, few will question. That it is to be observed in some way, and at some stage in our personal religious history, all admit.

And yet, the question must often recur to the earnest inquirer : Why was this command given ? Why is it administered ! Why obeyed ? Is there any point in it, any personal, practical or public good resulting from its observance ?

Passing over for the present the reasons given by others for the observance of this ordinance, the first answer to the question, " What do Baptists baptize for," is :

BECAUSE JESUS COMMANDED BELIEVERS TO BE BAPTIZED.

The most solemn, comprehensive and perpetual commission ever given to man by the Lord from heaven, is that recorded in the Gospel : "*Go ye therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost.*" In that wondrous name, formally pronounced

and invoked, is no other act or ordinance to be observed. It has stamped upon it, from this very fact, an importance and signification surpassing every other observance, either in the old or new dispensation. The Lord's Supper, with all the grateful memories it is designed to awaken, as it shows forth the Lord's death, is not to be celebrated in the *pronounced* name of the Father, Son, and Holy Spirit. Baptism stands alone in this wondrous connection with the name of the adorable Trinity. Baptize them in or into the NAME.

But who are those over whose act of obedience this sacred name is to be pronounced? "*He that believeth and is baptized, shall be saved,*" gives the answer. The persons taught or discipled, are the persons who have believed. These are to be baptized. *Believers'* baptism is here taught by the Lord in language none can misunderstand. Whether infant baptism is to be found in the Bible or not, whether it has taken the place of circumcision or not, this truth is beyond cavil or question: *Believers are commanded to be baptized;* and therefore, BAPTISTS BAPTIZE BELIEVERS.

But further. This commission makes it the imperative duty of every man and woman who believes to be baptized. "He that believeth and is baptized shall be saved." There is no power under heaven to alter or abolish this command. The fact that a person was baptized in infancy, or when still an unbeliever (even if there was a proof or a direct command for infant baptism) would not relieve him of the duty to be baptized after he had believed. If any but believers' baptism be found in the Bible, it will simply prove *two* baptisms, but cannot do away with believers' baptism. There stands the command, and will stand till Jesus comes: "He that believeth and is baptized shall be saved."

Baptists baptize because Jesus commands to baptize believers, and because He commands believers to be baptized.

When persons who claim to have been baptized in infancy ask, "Why do Baptists baptize those who have already been baptized, and thus insist on a second baptism?" — Baptists answer: Jesus commands *believers* to be baptized. With this command you have not complied. Whether your infant baptism satisfies you or not; indeed whether it is commanded in the New Testament or not, does not alter the question. Though you should point out the direct command, *Baptize your infants*, yet, we must follow Christ's directions, and baptize you when you have believed. If infant baptism is warranted, or sanctioned, it is by some other commission, or inferred from some other Scripture. It is another baptism; it must have a different object, as administered to entirely different subjects. But, whatever it may be, or however directly commanded, it cannot do away with or be a substitute for believers' baptism. This stands imperative so long as Christ's words have authority. An angel from heaven, pleading for some other baptism, could not shake this. The commission, "He that believeth and is baptized shall be saved," must still ring upon the soul, even were infant baptism or unbelievers' baptism proven beyond doubt. This ever-audible voice of the Captain of our salvation, sweeping down the ranks of his loyal hosts, makes it binding on Baptists to insist on the baptism of every believer, and to admit nothing to usurp the place of this divinely-appointed ordinance.

The second answer to the question, "What do Baptists baptize for," is:

BECAUSE THERE IS A GOSPEL REASON FOR THE COMMAND

That "Be baptized" is a command; and that it is my duty to obey and not to question, is true. Yet, it will be readily admitted that the commands of God in the realm of religion, as in the realm of nature, originate in a purpose, and are adapted to the accomplishment of design. Every law of His has a wise purpose as its end. We know, too, that as in natural laws, so in Gospel commands and ordinances, there are designs, ideas and intentions of that

"Living Will which shall endure
"When all that seems shall suffer shock."

"The will revealed to us in religion is not, any more than the will revealed to us in nature—a capricious will."—Argyle's "Reign of Law."

The living will is never made by the loving Father, the arbitrary basis or reason of a command independent of a wise and benevolent design. The Gospel presents to us that same Will working through the use of means adapted to further the great underlying purpose.

It cannot be supposed that the great Teacher gave a command imperative through all times, and binding on all His followers, with no reason for it, no purpose in it, and no end to be attained by it.

"Go ye into all the world, and preach the gospel." Why? Faith comes by hearing, and hearing by the word of God. "Preach the gospel": *what is that?* "I declare unto you, the gospel which I preached unto you, which also ye received, and wherein ye stand," said the inspired Paul (1 Cor., v. 3.) "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day." That is the Gospel:

the declaration of Christ's death and burial, and resurrection, as an atonement for sin.

Following this declaration of the Gospel—immediately on believing—comes baptism "He that believeth and is baptized." What is the purpose of this baptism? It is the same as the preaching, "Go ye into all the world and preach the Gospel": that is, declare the death, burial and resurrection of Jesus. This is what Paul did: "For I delivered unto you, first of all that which I also received, how that Christ died, and that he was buried, and that he rose again."

What connection had baptism with this Gospel? In what way did it agree with it? How did it confirm it? To preach the Gospel was to declare the fact of Christ's death, burial and resurrection. What then would baptism, which followed faith, declare? What object could there be in supplementing the Gospel by baptism administered to the believer in it? If baptism meant nothing, symbolized nothing, it would be out of place alongside of such Gospel. If it referred to the Abrahamic covenants, or Jewish circumcision, it would bear no manifest relation to that preached Gospel of Christ's death and resurrection.

They who obeyed the command (believed the Gospel which declared Christ's death and resurrection) and were baptized, would in that act join with the preacher of the Gospel in showing forth "How that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again." The preached Gospel declared this. The baptism of the believer declares this. To proclaim this was the purpose and end of the command, "Go preach my Gospel." To proclaim this was the purpose and end of the command, "He that believeth and is baptized, shall be saved." It was not only to be *obedience*,

but also *joint testimony* with the Gospel believed : " Christ died, was buried and rose again."

"Go teach all nations. "

What ?

The Gospel.

What is that ?

How Christ died for our sins, was buried and rose again. "Go teach all nations, baptizing them."

What for ?

To teach all nations the Gospel.

What is that ?

"How Christ died for our sins, was buried and rose again."

There is the brotherhood of truth, the harmony of melody in the refrain of the glorious Gospel.

The apostles taught the Gospel, and baptism taught the same Gospel : the one in speech, the other in action. To declare Christ's atoning work was the purpose and end of both, and the wisdom and benevolence of the Lawgiver is seen in each—Go preach—Go baptize. Let both declare the Gospel of redeeming love. The preaching of the death and resurrection of Christ is the power of God and the wisdom of God. It gives no prominence to Jewish rites or ordinances. It proclaims that these were swept away like shadows before the rising light.

"*First of all*, I delivered unto you how Christ died, was buried and rose again." Beside this, all else sunk into comparative insignificance.

First of all, the believer was to show forth in this.

Circumcision, personal or parental dedication, could not be ranged beside this wondrous fact.

It was thus that baptism, deriving all its significance, all its importance, all its meaning from Christ's death and

resurrection—was made a part of the Gospel commission, *so* that it might proclaim, not Abrahamic covenants or Jewish rites, but this same glorious fact—Christ died and rose again—declared in the Gospel, and declared in baptism.

Was there not a manifest and sublime reason for the command, "Baptizing them in the name of the Father, Son and Holy Spirit?" Baptism presents the Gospel, the truth that saves the soul. The Gospel pictured in the water! The Gospel pictured in the bread and wine!

Yes!

There was a purpose in the institution of each. What was that purpose if not to show forth his death—to publish the Gospel?

Thousands even of those who read the Bible and profess to believe it, suppose that the multiform and gorgeous ceremonies of the Mosaic dispensation, were purposeless and vain. Not only the tabernacle with its appointments, its vails, its altars and its furniture; the vested and mitred priest; the bleeding and smoking victim; the cloths of service; the blue and purple and scarlet; "the ephod of gold, blue and purple"; the "wrought onyx stones enchased in niches of gold," graven with the names of the children of Israel; the brazen laver and the golden altar; the ark and the cherubims; but also the physical form, the age and color of the victim; the material and shape of the altar—every minutia had a significant purpose. "For the law having a shadow of good things to come," pointing to Christ, the *true* tabernacle, the real victim, the perfect priest, were designed to preach the Gospel of salvation to the Jews.

These shadows disappeared when the sun of righteousness rose. But if there was a reason for the command,

"See that thou make all things according to the pattern showed to thee in the mount," (Heb. 8 : 5,) and if that reason was to declare in symbol the atoning work of the COMING Messiah, how much more manifest it is that there is a reason for the command, "Go teach all nations, baptizing them in the name of the Father, Son and Holy Spirit," and that this reason is to declate in symbol the atoning work of the GLORIFIED Messiah!

It cannot be supposed, except by the thoughtless and irreverent, that baptism is a meaningless observance imposed without a purpose, by an arbitrary Will. It cannot be thought that He whose commands are not grievous, whose wisdom shines through all His works, placed this ordinance alongside of the preaching of the Gospel, and enjoined it with solemn sanction in His last and great commission; that He commanded it to be administered in the august and adorable name of the Triune God, giving it by this solemnity, a sacredness and importance He has given to no other sacrament or ceremony; that He should join its obedience with faith and annex to believing and being baptized, the promise of salvation—it cannot be that a command thus circled with momentous truths, and stamped with the signet of the Lord, should not have gracious and far-reaching significance and purpose, or that it should be ignored by His followers, or banished from the realm of discussion and devotion for the sake of union or harmony, or for any other end or purpose known to man.

What do Baptist's baptize for? Because it is Christ's command, and that command has a reason, and that reason is important, is essential, is sublime.

In meeting the question, "*Why baptize at all; what is the use of it?*" we have shown that God never issued a command without a reason for it, an object to be attained

by it, a purpose to be accomplished by it, a reason springing from eternal love, and usually seen on the face of the command itself. We must know that unless there was a fitness in the ordinance of baptism, such as was not in any other symbolic action, it would not have been appropriated and enjoined. There must have been facts and truths paramount and essential which baptism embodied and declared or it would not have been instituted and made obligatory on "whosoever believeth." It is *for* something. It is therefore said to be "for the dead," "for the remission of sins." As a reason for its observance Paul says: "*Therefore* we are buried with him by baptism." Baptists recognizing the reason and purpose and fitness of this divine ordinance baptize:

3.—BECAUSE BAPTISM IS AN OATH OF ALLEGIANCE TO CHRIST.

The Holy Spirit tells us with an emphasis which no believer can ignore, and in language about which there can be no misunderstanding, that we are *baptized into Jesus Christ*. "As many of us as have been baptized into Christ have put on Christ" (Gal. 3 : 37). "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6 : 3). To be "baptized into Christ," is to acknowledge His leadership, to enter His army, to declare ourselves his subjects, servants, soldiers, followers, friends; to swear, publicly and reverently, allegiance to Him as our Lord and Master. "Baptized into Jesus Christ."

In the phrase *to be baptized into any one*, the word rendered *into* has its usual force as indicating the object, design or result for which anything is done. To be baptized into Jesus Christ, or into Moses, or into Paul, therefore

means to be baptized in order to be [formally] united to Christ, or Moses, or Paul, as their followers, the recipients of their doctrines, and expectants of the blessings which they have to bestow."—Dr. Hodge (Presbyterian) "On Romans."

To be baptized into Jesus Christ is to avouch him as my Saviour.

"Thou shalt call his name Jesus, for he shall save his people from their sins" "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." It is the name "to which every kind shall bow of things in heaven, and things on earth." To be baptized in the name of Jesus, or into Jesus, is to bow the whole being to Him, as the Saviour of the world, and of me.

Baptized into "Jesus Christ," is to avouch Jesus as THE *Christ, the Messiah of God.*

That Jesus was a teacher sent from God, was readily acknowledged by Nicodemus, as it is by semi-sceptics now. That He is a Saviour in the sense that He presented the loftiest living form of human virtue, and announced the sublimest truths that ever fell from human lips, is admitted by thousands who deny the need of a mediator between God and man, and who therefore reject Him as *the* Christ. But man is a transgressor. He has broken the law, and its penalty awaits him. That penalty is eternal banishment from God whom he has offended. Who shall mediate? Who can reconcile? Who can atone for the sins of man, and present that atonement as a sufficient plea at the judgment bar of God? He must be more than man who can do this. Spotless in himself he must bear the penalty of a violated law as a sinner, and discharge the

debt as a substitute. Christ must be human to suffer, to atone. But he must be divine to mediate. Jesus is the son of Mary who weeps, bleeds, dies. Christ is the Son of God, the Melchisedec; the eternal priest of the most high God, who "makes reconciliation."

To preach the Gospel is to proclaim as Peter did, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus both Lord and Christ." He that believeth *and is baptized*, voices this blessed truth in being baptized "into Jesus THE CHRIST." Baptism, like the preached Gospel, proclaims this truth. The one does so in words, the other in action In the preaching it is literal, in baptism it is figurative. The figure agrees with the fact. The Gospel proclaimed in words is to be followed by the Gospel proclaimed in symbol.

Is there no meaning, no fitness, no purpose, no beauty, in this sacred ordinance? Is it any wonder that Jesus enjoined it in His last and great commission? Is there not reason for His commanding that it follow faith—that he who believes is to be baptized? What is baptism for? What do Baptists baptize for? The Holy Spirit, by the pen of Paul, gives the answer, "Know ye not [or are ye ignorant] that so many of us as were baptized [that all we who were baptized] were baptized into Jesus Christ, were baptized into His death?" The Lord instituted baptism for this. Baptists baptize for this. It is to language in expressive action, in living picture, in significant symbol, that Jesus is both Lord and Christ.

Baptism into Jesus Christ, therefore, avouches that he is not only Jesus the Saviour, and Jesus the Christ, but also, that Jesus the Christ is God.

The people of Israel were baptized unto Moses as an avouchment on their part that they accepted him as their

leader. In the ocean depths of the divided waters, with the cloud pillar above them, they vowed allegiance to God's servant.

But it would be blasphemous to imagine that the name of Moses was associated with the eternal God in that solemn transaction. It was an offense which even the loving kindness of Jehovah could not pass without punishment, for Moses to associate incidentally his name with the Almighty. "Must we fetch you water out of this rock." This was said in rebuke to the unbelief of the people. It was said with no design of claiming participation in the miracle. Yet it was an act of irreverence. God reproved and punished it. "Because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land." God will not give His glory to another.

But the command reads, "Baptizing them in the NAME of the Father, and of the Son, and of the Holy Spirit." Jesus the Christ is included in that *ineffable name*. The Son is essentially and inseparably connected with the Father in the very first action of the believer. He is baptized into Christ, but it is in the name of the Father and the Spirit as well as in the name of Jesus. This, if there was no other hint of it in all the Scriptures, proves Jesus to be "God with us."

Baptism into Christ is the proof and the declaration that Jesus is one with God. It was witnessed at *His* baptism; it is avowed at *ours*. The Eternal Father spoke from the cleft heavens and owned him as His Son, while the Spirit descended upon Him—the Triune God manifested—when He was baptized. The commissioned administrator of the ordinance speaks the divinely appointed words in the name of the Triune God.

FORDS OF THE JORDAN.

The believer in his submission to the ordinance acknowledges and accepts the words pronounced, with all their sublime and mysterious import. The deity of Christ is thus declared by both minister and believer in baptism. Each in sacred affirmation confesses Jesus Christ is God. It is the speaking act of the baptizer and of the baptized. It is the *public* avowal of a truth which is the "rock of offense" to an unbelieving world, and which is the foundation of the believer's hope. Speech and symbol; articulated statement and pictorial action; the one following the other, voice in harmony this wondrous, glorious truth—the man Jesus is "God over all, blessed forevermore."

As Jesus our Saviour, as Jesus the Christ, as Jesus the Mediator, as Jesus God with us, the believer accepts Him in baptism, and vows allegiance to Him as his Lord.

Baptism into Jesus Christ is submission to him.

His name is then publicly and formally taken upon us. It is the prescribed form of surrender. It is the authorized oath of allegiance. It is the badge of enlistment. It is the pledge of loyalty, the symbol of devotion, the signal of transition from the kingdom of darkness into the kingdom of light. "Baptized into Jesus Christ" is to put on Jesus Christ. "For ye are all the children of God by faith in Jesus Christ, for as many of you as have been baptized into Christ, have PUT ON CHRIST" (Gal. 3 : 27). Faith first, "ye are the children of God by faith." Baptism next, "Baptized into Jesus Christ." "He that believeth and is baptized, shall be saved." We received Him by faith, we put Him on by baptism. The heart is changed through faith, the relation is changed through baptism. To put on Christ is publicly to take His name upon us, to wear it as a frontlet on our brow, a garment on our person.

The public *act* of putting on Christ, what is it? Is it anywhere specified in the oracles of God? In *what* way are believers to put on Jesus Christ? Who dare answer differently from the inspired Word? And what does that Word say? "For ye are all the children of God by faith. For as many of us as were baptized into Christ have put on Christ, for there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." All distinctions are leveled. There is but ONE way of becoming children of God—*by faith*, and there is but ONE way of putting on Christ—by baptism. And as faith is the *only* way we can become the children of God, so baptism is the only way we can "put on Christ," in formal and public profession of His name.

What is baptism *for*: and what do Baptists baptize *for?* The Holy Spirit answers: It is to publicly put on Christ by the believer—as Saviour, Mediator, Leader, Emanuel, God with us—submission to Jesus as Lord of all.

Baptists further baptize:

4.—BECAUSE BAPTISM DRAMATIZES THE CREED OF THE BELIEVER.

The Gospel is that creed. "Moreover, brethren, I declare with you the Gospel which I preached unto you, which also ye received." What was that Gospel preached by Paul and received by the Corinthians? He tells us, "For I delivered unto you first of all," "how that Christ died for our sins, was buried, rose again the third day." This is the good news, the glad tidings, the Gospel of the peace of God. This is the creed of the believer. Whatever else of facts and commands and doctrine is taught in the Bible and is received by the believer, this is his creed—"Jesus died for my sins, and rose for my justifica-

tion—I believe it and am saved." And this *Credo*—I believe is *dramatized in baptism.*

It is not usual, and may be thought inappropriate, to apply this term to a sacred use. But *drama* means action. Properly it is thought, feeling or fact expressed in act. To act out anything, that is, to show it in action by performing it, is to dramatize it.

The creed of the Gospel is: Christ died for our sins, was buried and rose again. The believer acts out this creed in baptism. He submits as one who is dead to be buried. He is raised from the death element. There is death, burial, and resurrection, the three cardinal facts of the Gospel, dramatized by the believer in this prescribed action.

Baptized into Jesus Christ means (for none deny it) the public profession of faith in Jesus as the Messiah. Baptism then is a profession of faith—in action. It shows the *fact* believed by performing it, or conforming to it.

But further, the passage of Scripture on which our remarks in this chapter are principally founded, adds to baptism into Jesus Christ, the words, into His death. "Are ye ignorant that all we who were baptized into Jesus Christ were baptized into His death, we were buried therefore with Him through baptism into death" (Revised Version). Baptism into Jesus Christ *is baptism into death.*

This cannot be a mere figure of speech. Two literal things had taken place. Jesus Christ had died. These disciples, as well as Paul himself, had been baptized. One of these literal things represented the other. Baptism represented Christ's death, and as we shall notice, our death with Him. The baptism which Paul spoke of was literal baptism. The baptism Paul spoke of showed or dramatized Christ's death. That cannot be baptism where this re-

semblance is wanting. Unless they or we are baptized into His death, unless their baptism and our baptism show in action His death it cannot be baptism at all—it represents something else, and has no part or lot in the matter. All we who were baptized into Jesus Christ were baptized into His death; and therefore, they who were not baptized into His death have not been baptized into Jesus Christ. This is as true as that God has spoken to man.

The Christian creed is, Jesus Christ the Lord died for our sins, and rose again for our justification; and not only the recognition of this fact, but the belief, also, of our death with Him. When He died as our substitute we died in Him. His death as our substitute was our death. In meeting the penalty due to our sins for us, we met that penalty in Him. Christ in His death represented the believer. Whatever He did or endured was in behalf of the believer,and was to be accounted to the believer as though done by himself. Therefor, says the Holy Spirit by Paul, "For the love of Christ constraineth us, for we thus judge that one died for all, therefore all died." All believers died under the penalty of the law when their substitute died. They are *one* with him; he is the head, they are the members; his condemnation would be theirs; his vindication theirs, his glorification theirs; how is it that a vile sinner can escape the wrath of God and obtain eternal life? How is it that he can plead Christ's death and finished work? Why, when Christ paid our debt we ourselves have paid our debt, for we are one with Christ. "We have died with Christ, we have risen with Christ; Christ's death is our death, Christ's burial is our burial; Christ's resurrection is our resurrection." (Carson.) "He hath raised us up with Him, and made us to sit in heavenly places in Christ Jesus." (Revised Version.)

This union with Christ is through faith, not baptism. We are children of God by faith. "We have access *by faith* into this grace wherein we stand, and we rejoice in the hope of the glory of God." It is by faith we die with Christ and rise with Him. Only as one with Christ in His death can a sinner be saved.

But baptism emphasizes this fact. It dramatizes the only way in which the believer becomes a partaker in the effects of Christ's death. It shows the believer's *union* with Christ in that death. Union with Christ's death by faith is declared and pictured in baptism. "Know ye not that as many of us as were baptized into Jesus Christ were baptized *into His death*." It is the atonement in symbol. The work of Christ in form. The way of access to God readily marked out. The door of entrance into the way of life disclosed.

Baptism stands as an expressive messenger from God, in silent eloquence declaring that eternal life is attained only through the death of Christ the Lord, and thus to be baptized into Jesus Christ imports the public avowal of faith in Jesus as the Christ, and the oath of allegiance to Him and my Lord; to be baptized into His death imports an oneness with Him in His death, by faith.

As the symbol or embodied creed of Christ's people, it pictures Christ's burial as well as His death, and His resurrection as well as His burial. Jesus Christ was actually buried as well as He really died. "That He died for our sins according to the Scriptures, and that He was buried, and that He rose the third day, according to the Scriptures." "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." To say (as some have done) that Jesus was not buried is to

falsify and contradict the Word of God. *How* He was buried is not the question. Jonah's condition in the belly of the whale was not exactly like Christ's enclosure in Joseph's tomb, but each was a burial, and this is sufficient to show the resemblance.

The Holy Spirit testifies that baptism buries, and buries into death. "We were buried therefore with Him through baptism into death." (Revised Version.) The Holy Spirit by the same Apostle, in Col. 2 : 12, says, "Having been buried with Him in baptism." It is *in* baptism, and it is *by* baptism. Baptism buries. He who has been baptized has been buried by it and raised again. That is not baptism which does not bury, or else the Word of God is untrue.

But the burial of Jesus was a proof of His real death. The burial of a believer is a declaration of Christ's real death. Therefore we are buried with Him in baptism. This is what baptism is for, and this is what Baptists baptize for. Like the Lord's Supper, by it we show forth His death till He come, in that it shows the proof and the sign of His death—His burial. Indeed it is principally, if not *only*, as it shows Christ's burial that it shows His death at all. The Supper shows forth His death only. Baptism goes further. It shows the proofs—His death, His burial, and the death of death—His resurrection.

II.—IS IT TO WASH AWAY SINS?

MERCY is the great need of fallen man. Conscious guilt forces from him, at times at least, the cry, "God, be merciful to me a sinner." In every age and country, and in every state of civilization: in the institution of religious rites, of priesthoods, of sacrifices, of self-tortures—from the African savage bowing to his "mumbo-jumbo," to Newton on the "lone mountain of thought" adoring the Eternal Maker, man's felt want and uttered prayer is "MERCY!" "O, Thou that hearest prayer, unto Thee shall all flesh come"—come to plead. "Have mercy upon me, O God, according to Thy loving kindness; according unto the multitude of Thy tender mercies blot out my transgressions: wash me thoroughly from my iniquities, and cleanse me from my sin."

The greatest joy of the soul, as it pauses between two eternities; as it looks over the past darkened by sin, and anticipates the eternal state with its final awards, is the consciousness expressed by Paul: I OBTAINED MERCY.

Mercy is pardon; remission of sins, deliverance from wrath, and peace with God. It is the blessed boon which blots out the past, and brightens the future.

For this Christ died: "My blood of the New Testament shed for many for the *remission of sins*." For this He rose: "Who shall lay anything to the charge of God's elect?" "It is Christ that died; yea, rather, that hath risen again." "He died for our sins, and rose again for our justification." For this is He exalted: "A prince and

a Saviour, to give repentance to Israel, and *remission of sins.*" For this He commanded His apostles to preach: "Be it known unto you, brethren, that through this man is preached unto you remission of sins." "And that repentance and remission of sins should be preached among all nations."

That commission as given by the glorified Lord to the adoring Saul of Tarsus, is as simple in its language and meaning as it is sublime in its circumstances. Jesus himself, from the shining heavens, addressed the "apprehended" and changed man.

"And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast se n, and of those things in the which I will appear unto thee. Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins; and inheritance among them which are sanctified by faith that is in me" (Acts 26: 15, 16, 17, 18).

Here is the whole system of the Gospel, languaged by the ascended Lord, in words none need mistake.

First, *The preached Gospel by human lips.* "I have appeared unto thee to make thee a minister, and a witness both of those things which thou hast seen, and those things in the which I will appear unto thee." He had seen the glorified King; he had seen the Kingdom of God in its crowned Monarch. "Except a man be born again (or from above), he cannot see the Kingdom of God," said this same Jesus. Saul had *now* seen the

King, and of course had seen that Kingdom, and was therefore born from above. He acknowledged Christ as Lord. He surrendered his soul to Him. "Lord, what wilt thou have me to do?" He was told by that acknowledged Lord that he was *now* made a *minister* and a *witness*. He was *now* fully commissioned. "Unto whom I *now* send thee to open their eyes," to preach the Kingdom. Was he not NOW born from above? Was the chosen and approved embassador an enemy, a child of wrath, an unpardoned, unreconciled man?

Jesus appeared unto him to appoint him then and there not a *priest* to sacrifice; but a minister and a witness to preach the Gospel. "Faith comes by hearing, and hearing by the word of God." It has therefore, "pleased God by the foolishness of preaching to save them that believe."

"I SEND THEE." Not Peter—as though he was pope or bishop. Jesus alone was the head of His church. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1 : 12). His commission was from Christ; his message was from Christ; his theme was Christ. "I received from the Lord Jesus Christ what also I delivered unto you," is the testimony of this "chosen vessel."

And nobly did he fulfill his mission. "Neither count I my life dear unto me that I may finish my course with joy and the ministry which I have received of the Lord Jesus to testify of the Gospel of the grace of God."

And so it is put beyond all question that he dates his new life, his salvation and his ministry and apostleship from that hour; then it was that he was pardoned, accepted and made a chosen vessel. "But when it pleased God who separated me from my mother's womb, and called me by

His grace to reveal His Son in me, that I might preach among the heathen, immediately I conferred not with flesh and blood" (Gal. 1 : 15, 16).

IMMEDIATELY. "I conferred not with flesh and blood," says the apostle. Christ's commission dates from that very hour; Paul's ministry dates from that very instant. His soul was then consecrated; his unswerving purpose was then and there fixed. About this he conferred with no mortal—not with Ananias, or even himself. It was instantaneous as the burst of splendor out of heaven. It was fixed as the lode-star. It was as independent of human means, or ordinances, as is the sunrise. "I conferred NOT with flesh and blood"

When did Paul's ministry and apostleship begin? He tells us with emphasis: "But when it pleased God who separated me from my mother's womb, and called me by His grace to reveal His Son in me, that I might preach among the heathen, immediately I conferred not with flesh and blood."

"He revealed His Son in me." When? It was when "He called me," says Paul, "by His grace." When was this? Paul answers: "Called me by His grace to *reveal His Son in me.*" Where was this? On his way to Damascus when Christ appeared to him. What was this call and this revelation for? To preach. Is there a possibility for a *reasonable* doubt that Paul's ministry commenced *then?*

Secondly, *Conviction.* "To open their eyes," to enlighten their understanding. This is the work of the Gospel ministry. To show to those whom the god of this world hath blinded, "that neither is there salvation in any other save Jesus Christ;" "for there is none other name given under heaven or among men whereby we must be saved."

Thirdly, *Conversion*. "To turn them from darkness to light, and from the power of Satan unto God." "The minister and witness" is God's instrument in converting men from the error of their ways; he, in this sense, converts or turns them from darkness to light.

Fourthly, *Remission*. "That they may receive forgiveness of sins:" gracious, heaven-bestowed pardon, to be followed finally by "an inheritance among them that are sanctified."

How clearly the Redeemer's language teaches that Paul is to open their eyes, *instrumentally*, and is to turn them from darkness to light, *instrumentally!* But in the matter of forgiveness he has no part: Christ said, "I send thee to open their eyes, to turn them from darkness to light." Here Paul's agency ceases.

"That they may receive forgiveness of sins." How? Not by pretentious priestly absolution; not even by apostolic agency or mediumship; "not by works of righteousness which we have done;" not through or by baptism; not by the agency of any being, angel or man, in heaven or earth—"*that they may receive remission of sins, and an inheritance among them that are sanctified by* FAITH *in me*" (Revised Version).

Paul was a chosen example of a pardoned soul, of *how* remission of sins is obtained.

"Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his long-suffering, for an ensample of them who should thereafter believe on Him unto eternal life" (1 Tim. 1:16). Christ told him it was by faith that remission of sins was received. Paul himself received remission by faith. He therefore presented himself (according to Christ's purpose) as an *ensample*, a pattern of how remission is received.

It is true as the Gospel that Saul's sins were remitted when he believed, that he obtained mercy when he was commissioned a minister and a witness—a minister to proclaim remission by *faith*, a witness of Christ's resurrection and of remission by faith as felt in his own person. It is true as the Gospel that he obtained mercy before he saw Ananias—before he was baptized. It was because of this he could say, "I thank God that I baptized none of you (at Corinth) except Crispus and Gaius, for Christ sent me NOT TO BAPTIZE, but to preach the Gospel."

Forgiveness of sins is *by faith*. It is therefore by nothing else. Jesus Christ Himself so declared it: "that they may receive remission of sins by faith that is in me." Paul so declared it: "And I thank Jesus Christ our Lord who hath enabled me, for that He counted me faithful [a believer] appointing me to His service, though a blasphemer and a persecutor and injurious; howbeit I obtained mercy" (1 Tim. 1 : 12). He found mercy, he says, when he was appointed to Christ's service. When was that? "Delivering thee from the Gentiles, unto whom NOW I send thee." (1 Tim. 1 : 16). Here the Apostle says he obtained mercy when he was put into the ministry, or appointed to His service. He tells us that this occurred when Jesus said, "Rise, stand upon thy feet, for I have appeared unto thee to make thee a minister and a witness." To say he was not pardoned *then* and *there*, that he did not receive remission or obtain mercy *then* and *there*, is not so much to mistake as it is to contradict both Paul and Jesus Christ.

"In His name every one that believeth on Him shall receive remission of sins." (Acts 10 : 12.)

This is in accordance with the final and glorious announcement of the risen Lord to Saul—"Remission of sins by faith in me."

Peter, as we shall see as we proceed, would not, could not, did not contradict the clear unfigurative words of his ascended Lord. He *could* not, *would* not, *did* not contradict his own solemn testimony—given before Gentiles, before Cornelius or those who with him were baptized—"that through His name every one that believeth on Him shall receive remission of sins."

SHALL receive remission of sins! Is there any uncertainty, any doubt, any figure of speech, any contingency about this language? It is an eternal, unchangeable truth: *every one* that *believeth on Him* SHALL *receive remission of sins*. Did Peter on the day of Pentecost deny, or undermine, or fling a doubt over it? Is any figurative language, any peculiarly Jewish phraseology, any obscurity as to the meaning of the word translated *unto* or *into* or *for* remission, to be quoted for the purpose of making Peter contradict himself and deny the unmistakable words of the Lord Jesus "*that they may receive remission of sins by faith?*" But of this more hereafter.

Again Ananias, in telling Saul to arise and be baptized and wash away his sins—literally wash them away *himself* and in water,—could have meant nothing contrary to the words of Jesus, the teaching of "all the prophets" and the certainty felt by Saul (to which he so often referred in after-life) that he had obtained mercy and was sent to proclaim remission (himself an ensample of it) by faith in Christ Jesus.

WHAT WAS PAUL BAPTIZED FOR?

That Saul's sins were remitted, that he was (in Jewish phrase) cleansed when he believed, can only be assailed by the confessedly figurative language of Ananias. What then does this figurative language mean? I will first let

why offer *for* his cleansing? If the leprosy was cleansed, how could the priest make him clean? The council before which Paul repeated these words of Ananias would ask no such questions. It was the *formal*, the symbolic, the pictured cleansing which had been already graciously bestowed by the Lord Jesus.

"The blood of Christ cleanseth from all sins." "He hath washed us from our sins in His own blood." "How much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." Thus speaks the Holy Spirit through this same Paul in regard to washing the soul from sins, or purging the conscience from dead works. It was written in regard to remission: "Without shedding of blood there is no remission." What ordinance, what symbol would most fully and sensibly picture this cleansing, this washing of the soul from sin? "Buried with Christ in Baptism." "Planted together in the likeness of His death"—to picture, to declare this forgiveness of sin, this cleansing of the soul by faith in the blood of Christ, is what baptism is for.

Again let Mr. Campbell speak:

"Baptism into Christ, is the effect of faith. It is a 'sensible' introduction into this spiritual state, and 'outwardly' unites us with the public profession; but when properly understood, spiritually, sometimes calls mystically, or 'under the symbol' inducts into an intimate, near and holy union with the Saviour of the world by His Spirit. The outward act then is but the symbol of the transaction, inward and spiritual, by which our souls are bathed in that ocean of love which purifies our persons and makes them one with the Lord."—"Debate with Rice," p. 493.

I have emphasized the words *outwardly*, and *under the symbol*. It is true that all this may be interpreted differently. But its plain English is that Baptism is a SENSIBLE introduction—to be seen or known to the senses; that it

"OUTWARDLY unites" him who has been already united to Christ by faith;" that UNDER A SYMBOL, or symbolically—that is, as a representation—it inducts into a union with Christ him who has already been inducted by faith;" that the "outward act is therefore but the symbol [the acted picture or representation] of the transition inward and spiritual" by which our souls are cleansed, or, as he afterwards expressed it:

"I believe that when a person apprehends the Gospel and embraces the Messiah in his soul, he has in anticipation received the blessing [pardon]. His mind finds peace in the Lord. 'He rejoices with joy unspeakable and full of glory.' He anticipates that end of faith,—his 'actual' emancipation from sin. In his 'heart' he dies to sin, and by his burial and resurrection with the Lord he thus 'formally' receives what was 'first received by faith' in anticipation."—"Debate with Rice," p. 522.

However Mr. Campbell may have contradicted elsewhere this clear statement, as is alleged, it stands as his deliberate, carefully-worded belief as to what Paul was baptized for. I have emphasized his words. The *actual* emancipation from sin, or the remission of sin is by faith, and in baptism he "*formally* receives what was *received by faith*," or, in other words, baptism is the form of the fact—the form, type, pattern or picture of the doctrine. Remission is *actually*, by faith; *formally*, or the form of it, is baptism.

It is for this Paul was baptized. It was to show that he received, according to the words of the glorified Jesus, "remission of sins by faith in me." In the crystal stream that flowed from Lebanon through the ancient city of Damascus, (type of the blood of Jesus which He shed for the remission of sins, and which still flows in its cleansing fullness and power from the mountain of His holiness,) Saul was baptized as a witness, as a testimony, as a decla-

ration, as a symbol, as a living portraiture of the remission of sins through faith in the blood of Christ.

This is what Paul was baptized for. This is what Baptists baptize for. This is what baptism is for. And he who quotes the words of Ananias in their literal sense, when he must and does admit that they are figurative—quotes them to prove that sins may be washed away by the waters of baptism, and that the person complying washes away his own sins, for such is the the literal sense of the words,—he who does this contradicts Christ the Lord, and perverts the whole Gospel of the Son of God.

Oh, how much Paul in his epistles speaks of baptism! How much he makes of it! Its symbolism is shown in his writings as it is nowhere else. How frequently he uses it as an illustration and symbol of deliverance from law and death. And yet he never mentions his baptism when relating his conversion and the remission of his sins when writing to Timothy. He never alludes to it when relating his conversion before Agrippa. He makes no allusion to it when proving his commission and apostleship and ministry. He even thanks God that he baptized so few at Corinth, saying: "Christ sent me not to baptize but to preach the Gospel." All this is impossible if pardon of sins, if the washing away of sins be conditioned in any way that is *real*, upon baptism or any outward act.

And so it is certain that when Peter on the day of Pentecost said, repent—"Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of sins, (Revised Version,) he did not contradict the language of his risen Lord—that they may receive remission of sins by *faith in me;* nor his own universal statement: Whosoever *believeth* in Him SHALL RECEIVE REMISSION OF SINS.

III.—REMISSION OF SINS.

WHEN the day of Pentecost was fully come, Peter, standing up with the eleven, declared how the prediction of Joel was fulfilled in the sight of the people, and how God had made "both Lord and Christ this Jesus whom ye crucified."

"Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the Apostles: Brethren, what shall we do? And Peter said unto them, Repent ye and be baptized, every one of you, in the name of the Lord Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." Acts, 2 : 38, Revised Version.

Now, what is the meaning of the words, "UNTO *the remission of your sins.*"

What is the meaning of the words, "*And were all baptized* UNTO *Moses in the cloud and in the sea*"? (1 Cor. 10 : 2, Revised Version.)

It is the same word in both cases; and it will be found on examining the New Testament, that,

One may be baptized UNTO *a doctrine, or the profession of belief in it.* As, "*I indeed baptize you in water* UNTO *repentance.*" Matt. 3 : 11.

This language must mean *unto* the doctrine of repentance: belief in its necessity and its reality. Baptism was the expression of their repentance—that they *had* repented. What else could it mean? The word is the same (Greek *eis*), and the manner of speaking is the same—baptized

unto remission; baptized *unto* repentance. In the one case it is beyond question that they were baptized to declare that they *believed* in repentance, and professed repentance. In the other case they were baptized to declare that they believed in remission of sins and professed remission of sins. Without repentance there could be no *real* baptism *unto* it, or *for* it. Without remission there could be no *real* baptism *unto* it, or for it. And, as baptism *unto*, or for, repentance cannot mean to obtain repentance, so baptism *unto*, or for, remission cannot mean to obtain remission. The one passage explains the other, and both show that a "person may be baptized *into* or *unto* a doctrine; *i. e.*, into the profession and belief of the reality and necessity of [it], involving the idea that themselves professed to be subjects of it.*

What then did Peter mean, and how was he understood when he uttered the words, "Repent ye, and be baptized, every one of you in the name of Jesus Christ unto the remission of sins"? What but this: Let every one that repents be baptized unto or into, or for, the doctrine of remission—"*into the belief or profession of it.*"

This little word *eis*, *unto* or *into*, or as in King James' Version, *for*, is frequently found in connection with the word baptize. Let us examine these places to learn its meaning:

Matt. 28: 19—"Baptizing them *into*, *eis*, the name of the Father and of the Son and of the Holy Spirit." That is, into, not for or in order to, the belief of the Sacred Name—the profession and acceptance of it in all its reality and authority.

*I give in these quotations from the Revised Version the changes made by the American Revisers, which the English committee placed in the margin.

Acts 8 : 16—"Only they were baptized into, *eis*, the name of the Lord Jesus." Into or unto, not for or in order to, the belief and profession of that blessed name.

Romans 6 : 3, 4 "Or are ye ignorant that all who were baptized *into* (*eis*) Jesus Christ were baptized *into* (*eis*) his death." That is, not for or in order to his death—were baptized into the belief of his death as an accomplished and glorious fact.

Acts 19 : 3. And He said into (*eis*) what then were ye baptized? And they said into (*eis*) John's baptism." That is, into the doctrine which John preached: the belief of it and profession of it." When they heard this they were baptized into (*eis*) the name of the Lord Jesus." That is, into the doctrine or teaching of Jesus, and the acceptance of it. Are more examples needed than those given, in which the proposition *eis*, is directly connected with baptism? Its meaning in places where baptism is not alluded to, though often introduced to prove that it means "in order to," renders very little aid in explaining its meaning when it is used in connection with baptism. But "Baptized unto or into, *eis*, Moses," "Baptized unto or into, *eis*, John's baptism," surely shed light upon its use in the passage, "Baptized unto, or into, *eis*, remission of sins.

What then do the words of Peter mean? They mean that in baptism and by baptism the baptized one declares the doctrine ol remission of sins—avows his belief that there is remission of sins through faith in Jesus Christ, and professes to have received remission from him who is "exalted a Prince and Saviour to give repentance and remission of sin." Every baptism is a fresh and formal testimony to that of the prophets and apostles: "To Him bear all the prophets witness, that through His name every one that believeth on Him *shall receive remission of sins*."

That is what baptism is for—a testimony to the glorious truth that there is remission of sins through faith in Jesus Christ. "A person may be baptized into or unto a doctrine ; *i. e.*, into the profession and belief of the reality and necessity of it, involving the idea that they themselves *professed* to be subjects of it." (Prof. Stuart to Dr. Fishback—*Campbell and Rice Debate.*) Baptism unto, or for, repentance, is "baptism unto the belief of the reality and necessity of repentance, involving the idea that they professed themselves to be subjects of it"—to have repented, and baptism unto, or for remission, is baptism unto the belief of the reality and necessity of it, involving the idea that themselves professed to be subjects of it.

Baptized into repentance—professing repentance.

Baptized into remission—professing remission.

Baptized in the name of Christ—professing His name.

To remove any doubt in regard to this conclusion, let us appeal to the inspired words of this same Apostle Peter.

"To Him bear all the prophets witness that through His name every one that *believeth* on Him *shall* receive *the remission of sin.*" Acts 10:43.

There is no misunderstanding this language. It is a universal statement, allowing of no exception, no added condition. "*Every one that believeth,*" whether baptized or not, "SHALL receive remission of sin."

That the believer in Christ is pardoned is certain as that God spake by Peter.

If it were a fact that no believer received remission until baptized, Peter's words, with all their emphasis, and with all the concurrent testimony of the prophets, are untrue. If remission is conditioned on baptism, then every one that believeth *shall not* receive remission *until* baptized. Peter could not contradict himself—the Holy Spirit

could not contradict his own words. Peter did not say, never said or intimated, *you cannot receive remission of sins till baptized.* He never said, never intimated remission is conditioned upon baptism. He never said or intimated that a penitent believer is still in his sins, and must die in his sins if not baptized. The Lord Jesus announced the eternal and universal truth, "He that believeth on Him is not condemned." The Holy Spirit revealed the glorious truth. "He that believeth on Him is justified from all things." The Apostle Peter, directed by miracle to open the Gates of the Gospel Kingdom to the Gentiles, to speak words of salvation to them, announced to those Gentiles in the first sermon ever preached to Gentiles, the same eternal and universal truth, "Every one that believeth in Him *shall* receive remission of sins (with no hint that remission was dependent or consequent on baptism,) that every one that believeth shall *not* receive remission of sins till baptized; or that it is in, or by, or through baptism that pardon of sins is obtained. NEVER! It were another Gospel.

But these emphatic words of the Apostle Peter, on which I have thus dwelt, do not stand alone. He summons all the prophets as witnesses to the universal doctrine that pardon is by faith, and not by baptism. "To Him gave all the prophets witness, that through His name, whoever (every one, Revised Version) that believeth in Him, shall receive remission of sins." God has but one way of pardoning: by faith.

Moses so testified, "Abraham believed God, and it [his faith] was counted unto him for righteousness." Isaiah so witnessed, "I lay in Zion for a foundation." "He that believeth on Him shall not make haste." This language Paul interprets thus: "If thou shalt confess with thy

mouth Jesus as Lord, and thou shalt believe in thy heart that I raised him from the dead, thou shalt be saved." (Rom. 10:9, 10.) He then quotes Isaiah, "Whosoever believeth on Him shall not be put to shame." This Paul calls "the *word of faith*," not baptism, "which we preach."

We might follow through the prophets, and show that they all bear testimony to the clear, emphatic words of Peter, that "through His name every one that believeth *shall* receive the remission of sins."

But what prophet bore witness to the *thought* that remission depends in any way on baptism? Not one. It is not mentioned by any of the prophets. The doctrine announced by Peter was in accordance, was indeed the same as that announced by the prophets, "the just shall live by faith" (Habakuk), "he that believeth shall not be ashamed;" "every one that believeth shall receive remission of sins."

Once more. Peter, just after Pentecost, proclaimed to the wondering throngs, "Repent ye therefore, and turn again that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord (Acts, 3:19, revised version). There is here the promise of remission, and with no mention of baptism. The men who heard him could not, unless by a direct revelation from heaven, have supposed that the blotting out of sin was conditioned on baptism. He did not allude to it. There is no possibility of forcing baptism into the passage. The language corresponds completely to that of the risen Lord to Saul, "that they may receive remission of sins by faith in me." Acts, 26:19. It corresponds to Peter's language before Cornelius, "Every one that believeth *shall* receive the remission of sins." It corresponds to the words of the prophet, "Let the wicked forsake his way, and the unright-

eous man his thoughts, and let him turn to the Lord who will have mercy upon him, and to our God who will abundantly pardon." But it contradicts the *forced* interpretation of Peter's words, viz: "Repent ye therefore, and be baptized *in order to*, or *so as to obtain* remission of sins *in baptism*. Therefore it is as clear as the light, that such an interpretation is without foundation and false."*

Baptism is not in *order* to remission of sins, but to declare it, to symbolize it, to picture it, to profess it. Hence,

BAPTISTS BAPTIZE TO DECLARE THE DOCTRINE OF REMISSION BY CHRIST'S DEATH, BURIAL AND RESURRECTION.

"Moreover, brethren, I declared unto you the Gospel." "For I declared unto you first of all that which I received, how that Christ died for our sins according to the Scriptures and that he was buried, and that He rose again the

*Formerly the defenders of baptismal remission argued from these words of Peter thus: "If baptism sustains to remission a relation of a subsequent to a former fact [pardon of sin], so does repentance, for if baptism is "because" sins have been remitted, then repentance is "because" sins have been remitted. Every one of you be baptized (eis) "because" your sins are remitted; it follows every one of you repent (eis) because your sins are remitted."—Laird's "What is Baptism For."

The Revised Version settles this. Indeed, every scholar had settled it long before, as a false criticism. For the text is not, "Repent every one of you and be baptized—every one of you for remission," but "Repent 'ye,' and be baptized 'every one of you' in the name of the Lord Jesus unto the remission of sins." It was the duty of all to repent then and there without one moment's delay. It was not the duty of all to be baptized then and there without one moment's delay. Repentance is imperative on all—"God commandeth all men everywhere to repent" (Paul at Athens). But God does not command men everywhere to be baptized. Repentance is to be "preached to all men as a universal obligation. Baptism is not. It is obligatory 'only' on the penitent believer. Hence Peter changed the nominative for "repent ye," to the singular "every one" of you. That is, "every one of you who repents, turns to the Lord or receives the "word" be baptized unto remission." "And as many as received the word, gladly, were baptized,"

third day, according to the Scriptures." Cor. 15 : 1-3-4.

The Gospel that Paul received of the Lord, and which he declared unto the people—that Gospel is Christ's death, burial and resurrection for our sins.

The same inspired Apostle says : "Ye have obeyed from the heart that form of doctrine delivered unto you." The doctrine or teaching, that is the Gospel which Paul declared was Christ's death, burial and resurrection. What is the form of it, or, as it is in the original, pattern or mould (Greek, *tupos*) ? Where can we see, or how obey the form, pattern or mould of Christ's death, burial and resurrection ? Paul tells us, "Therefore we were buried with Christ in baptism—that as Christ rose from the dead," etc. "United with Him in the likeness of His death, we shall be also in the likeness of His resurrection" Rom. 6 : 5, Revised Version.

Baptism is here declared by the inspired Apostle to be the likeness of His death, of His burial, of His resurrection ; and as nothing that man can invent or substitute which is not a likeness of these is baptism, so the object of Christ's death, burial and resurrection, is shown in the likeness or pattern of the doctrine. And, therefore,

I. *Baptism is the form or likeness of His death, and shows that His death was for remission of sins.*

"Whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God, to declare His righteousness at this time, that He might be just and the justifier of him which believeth in Jesus (hath faith in Jesus, revised version, Romans, 3 : 25-26). "How that Christ died for our sins, according to the Scriptures," 1. Cor. 15 : 3. "He died for our sins and rose again for our justification."

"Forgiveness of sins," says one of the greatest of the old Puritan divines, Dr. Owen, "has respect to the propitiation made in and by the blood of Christ. Indeed here lies the knot and centre of Gospel forgiveness. IT FLOWS FROM THE CROSS AND SPRINGS OUT OF THE GRAVE OF CHRIST.

We are therefore baptized into His death, in the likeness of His death, to show that "He died for our sins according to the Scriptures." Here then is the *form*, the pattern, the mould, the likeness of His death for remission of sins. Whatever shows forth the doctrine of remission of sins, whatever declares the glorious truth that "He is the propitiator of our sins," is *unto* remission. Baptism is for this. Baptists baptize for this. This is baptism *unto* His death or *for* His death. "To picture or symbolize the law, issuing all its curses in His blood, and losing its sting in the cross, in His death; to see all sins gathered up in the hands of God's justice, and made to meet on the Mediator! and eternal love springing forth from His death, flourishing into pardon, grace, mercy, forgiveness;"* this, only realized through the spirit in the heart, is symbolized in baptism. Is there nothing in a symbol? Is there nothing in baptism? Bound up in that *form* or *mould* of doctrine, is the atoning work of Christ, unfolded in an action that voices the sublime truth, "There is remission of sins through faith in His blood."

II. *Baptism is the form or likeness of His burial, and shows that His burial was for remission of sins.*

It has been said by one who is considered by thousands high in authority, and it has been repeated a thousand times, "Let it be remembered that the mere fact of the

* Owen "On Forgiveness."

burial of our Saviour is never mentioned in the Bible as a matter of primary importance." (N. L. Rice Debate, p.251.)

"But Jesus said, "An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it but the sign of Jonah, the prophet: for as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Matt., 12:39, 40. This is the *sign*, the *only* sign given, of the Son of Man: His burial. For it proved His death; it was necessary to His resurrection. "Not of primary importance! of no importance anyhow!" And yet Jesus announced it as *the* SIGN GIVEN!

The importance of His burial is seen in the circumstantial account of it. Each of the evangelists gives a minute and detailed statement of it. The man who begged the body, Joseph of Arimathea; the preparation of the body; wrapped in linen; the place where He was buried. "Now, in the place where He was crucified there was a garden, and in that garden a new tomb [sepulcher] wherein never man was yet laid," for the sepulcher was near at hand. There they laid Jesus." John 19:40, 42. "And the women also, which came from Gallilee, followed after and beheld the sepulchre where His body was laid." Luke, 23:55. "Joseph's own new tomb, hewn out of a rock, and he rolled a great stone against the door of the sepulcher," Matt., 27:60. Then there is the account of the Chief Priests, who "made the sepulcher sure, sealing the stone and setting a watch." Verse 66.

Was that thing of no primary importance? His burial, which the spirit of inspiration has taken the pains to detail in all its minutiæ?

"Come, see the place where the Lord lay," said the angel, who robed in whiteness, sat upon the stone which

he had rolled from the door of the tomb. Was the place where He lay, and the fact that He lay there, and which He had declared was the *sign* of the Son of Man, of no primary importance? To what lengths of daring audacity may men go to sustain an unscriptural practice!

Christ's burial was important, as it was the proof of His death. This was one meaning of Christ's words. "There shall be no sign given but the sign of Jonah, for as Jonah was three days and nights in the belly of the sea monster, margin—so shall the Son of Man be three days and three nights in the heart of the earth." What clearer, surer sign of the reality of His death than His being in the sealed tomb? His burial is therefore a prominent part of the Gospel. "I declare unto you the Gospel," wrote the Apostle Paul. "How that Christ died for our sins according to the Scriptures, AND THAT HE WAS BURIED." Was this of no primary importance?

"Now, He that ascended, what is it but that He descended, first, into the lower parts of the earth." Eph. 4:9. Whatever else these words mean, they certainly teach that His burial was an essential part of His atoning work, His ascension, His exaltation was glorified by the fact that His body lay in humiliation in the grave.

The resurrection of Jesus was consequent upon His burial. Without a burial there might have been a revivification: *a re-living*. But there would not have been a proper *resurrection*. And so true are the words already quoted: Forgiveness flows from the cross and *springs out of the grave of Christ*.

It is disingenuous to evade the scriptural analogy of baptism and burial; to say that Christ was not buried in the ground. Is not a grave cut in a rock as much a grave as one dug in the earth? Is not the sea the grave of who-

ever is buried in its depths? To be covered in the sand, or in the sea, or in a rock, is to be buried.

Christ was buried as a part, and an essential part of His atoning work *for* the remission of sins. Therefore, we are *buried* in baptism. There can be no Gospel which leaves out the burial of Jesus, and there can be no baptism which does not show His burial. Baptists baptize therefore to declare remission of sins, procured and proclaimed by the death and burial of Jesus.

III. *Baptism is the form or likeness of His resurrection, and shows that He rose from the dead for the remission of sins.*

"Thus it is written, and thus it behooved Christ to suffer and rise from the dead, and that repentance and remission of sins should be preached in His name to all nations." Luke, 24:47. But if Christ be not risen, then is our preaching vain, and your faith in vain: ye are yet in your sins." Forgiveness of sins rests upon the fact and the doctrine that Christ rose from the dead. Baptism is the *form* of this fact and this doctrine. To mystify or spiritualize the statement that baptism is the likeness of His death and His burial and His resurrection: that the references are to a spiritual death and burial and resurrection: is to mystify and spiritualize the facts of His death and His burial and His resurrection. It is to "break the mould," to confound the form, to destroy the pattern. His burial and His resurrection were *literal*, *real*—veritable facts. Baptism is a literal, a real, a veritable burial and resurrection. *We were buried* with Christ in baptism—because Christ was buried in the heart of the earth. And so of His glorious resurrection. It is not a fiction; it is not to be spiritualized away, as many have tried to do. It is a real, historical

fact, and therefore we obey from the heart the *form*, the *pattern*, the *mould*, of this glorious doctrine, that He died for our sins, and rose again for our justification.

"I have been contemplating Christian baptism in its sublime allusion to the death, burial and resurrection of the Messiah, as a public, living, standing, commanding monument erected by the great benefactor of our race, to be repeated upon every occasion of the nativity [never before] of a new member of His redeemed family for His grand purpose—and one extending to all the spectators. To him, it is a solemn pledge of his interest in a crucified and living Redeemer—a significant, memorable and honorable commencement of his Christian race, while to the world around it PROCLAIMS that Messiah died, shed His blood, went down into the dark and desolate mansions of the dead, and triumphantly rose again, opening the gates of life and immortality to a benighted, condemned and ruined world. An ordinance of such significance, solemnity, grandeur, ought to be discussed with the most profound devotion and solemn reverence for it great author."*

"The outward act, then," says the same speaker, "is BUT THE symbol of the transition, inward and spiritual, by which our souls are bathed in that ocean of love which purifies our persons, and makes them one with the Lord."†

Eloquent and truthful climax. Baptism proclaims to the world around that Messiah shed His blood, and rose for the remission of sin. The outward act—baptism—is but

* Alexander Campbell, Debate with Rice, page 244. *O si sic omnia.* If he had always written thus—had been consistent with his higher and more scriptural thoughts with God's Blessed Word—what dangerous errors connected with baptism and pardon might have been avoided.

† Design of Baptism, page 493.

the symbol of the love that bathes and purifies the soul, forgiving its iniquities and washing away its sins.

Baptism is into this. It is for this that Christ instituted the solemn ordinance. It is for this that Baptists baptize.

DAMASCUS.

"The outward act," it has been truly said, "is BUT THE symbol of the transition, *inward and spiritual*, by which our SOULS are bathed in that ocean of love which purifies and makes them one with the Lord."

That transition inward and spiritual is termed "being born again," "born from above;" and in this inward and spiritual birth the soul is bathed—its sins are washed away. It is born from above, and that birth is a spiritual bath in the ocean of mercy and love. "Born of water" is this cleansing soul-bath, and the outward act of baptism is its fitting symbol. To represent and to publish this cleansing soul-bath, this remission of sins in "the Fountain opened for sin and uncleanness"—the blood of Christ—is what baptism is for.*

Upon the ear and heart of that silent witness, Nicodemus, that quiet night in Jerusalem, Jesus pressed words of infinite depth and of eternal import. Mortal had never heard such words before. It was as though the heavens opened and supernal light was falling upon the night of human darkness and death.

There was revealed in simple language, but with fathomless meaning, the sublime mystery of our Lord's person—"He that came down from heaven, even the Son of Man who is in heaven."

There was His atoning work. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

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* Those who accept Alexander Campbell's teaching to be consistent, should never quote this language, "born of water," to prove remission of sin occurs in baptism. He distinctly denies it, and declares baptism is but the outward act—is but the "symbol" of the inward, or spiritual, and consequently previous bath of the soul in the ocean of love.

There was God's love of a lost world; God's gift of His only begotten Son; God's grace that through faith eternal life may be attained.

There was the Spirit's agency in the transition from death to life. "Born again"—born from above, "born of water, born of Spirit": the whole glorious Gospel of our blessed God, "the mystery which from the beginning of the world hath been hid in God"—in all its heights and depths, opened to this astonished Jewish ruler. Is it any wonder that the Lord's words, like His ways, were "past finding out"?

But lest the blinded Pharisee should rest in the belief that amendment and moral progress and religious observance were sufficient to attain God's favor, the Great Teacher, with emphasis, informs him that a spiritual change is essential. This change he compares to a birth from above. "Verily I say unto thee, unless a man be born again [Greek, from above,] he cannot see the Kingdom of God." That is, he cannot apprehend or discern the true character of the dispensation and reign of the Messiah, the King-dominion of Christ

How is this? Can one be born when he is old?

Yes: something can occur to him; a change can pass over him, a transition be experienced by him comparable "to a natural birth."

To understand (so far as imperfect or fallen beings can) those deep-meaning, wondrous words of Him who "spoke as never man spake," let us never lose sight of these unquestionable facts:

I.—It was the soul Jesus was speaking of.

It is the soul that has sinned. It is of the soul that it is said: "You hath he quickened who were dead in trespasses and sins." It is the soul that is bathed in the

ocean of love. It is the soul that is purified and that is washed from its sins and made a new creature. It is the soul that is "born of water and of Spirit." Man's body is not born again, and will not be until the resurrection. What occurs to it in Christ's ordinance is outward, visible, material. It produces no change in man's nature. It cannot be compared to the wind which bloweth where it listeth, affirmed of everyone that is born of the Spirit. The ordinance cannot possibly be anything BUT THE OUTWARD SYMBOL of the cleansing bath from which the soul emerges as from a *womb* of infinite mercy and purifying power. It is a divine impulse, a heavenly inspiration, a holy affection, a spiritual life from above. It is likened to the natural birth, to a passing from the king-dominion of Satan unto the king-dominion of Christ. Figuratively-speaking, the man is begotten again, is born again, is born of water and Spirit.

Is it not a strange misapprehension of the whole Gospel of the grace of God: of its transforming and purifying power, to imagine that all this is in the *outward* symbol—in baptism of the body, when it is the soul's birth and bath of which the Lord was speaking?

Let it also never be lost sight of that:

II. — WATER FIGURATIVELY DENOTES WHAT OCCURS TO THE SOUL.

We repeat: It is the *soul* that is washed from sin. It is of the soul *only* that it was written, "Such were some of you, but ye are washed, *but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God.* (1 Cor. 6; 11.)

WASHED BY THE SPIRIT OF OUR GOD. Then the Spirit of God washes the soul—in what? In literal water? No, "The blood of Jesus Christ His Son cleanseth us from all

sin." (1 Jno. 1 : 7.) "He loved us and washed us from our sins in His own blood." (Rev. 1 : 5.) This is His atoning work, the blood of the atonement. "Washed by the Spirit of our God." "Washed from our sins in the blood of Christ." The Spirit quickens. The blood of Christ cleanses. By the Spirit's agency we are born from above. By the Spirit's ministry we are born of Christ's blood. Quickened and cleansed. Born into life and washed from sin. "Born of water and Spirit." The birth is two-fold in its operation and effect. The born is washed. The blood of Christ is applied to the renewed. The new-born passes through the fountain open for sin and uncleanness. And therefore the cleansing blood of Christ is likened to *water*, and its effect on the renewed soul to born of water, and the outward symbol of this is baptism. *The water pictures Christ's cleansing blood.*

But that precious blood stands for His death, His burial, His resurrection. "By His own blood He entered once into the holy place;" entered through death, through the grave, to present His atoning work before His Holy Father. Therefore we are saved by His death, by His burial, by His resurrection. His blood means these successive acts in His redemptive work. He died for our sins; He rose again for our justification, and "washed by the Spirit of our God" means the same thing as "the exceeding greatness of His power to usward who believe according to the working of His mighty power which He wrought in Christ when He raised Him from the dead." It is the same as "knowing this that the old man is crucified with Him that the body of sin might be destroyed." Washed away in His blood. We are *really* planted in the likeness of His death, when our old man is crucified with Him. We are *formally* planted in the likeness of His death when we are buried with Him by baptism. We are

really raised up in the likeness of His resurrection when born from above. We are formally raised in that likeness when we are baptized. Baptism is the living tableau, the eloquent expression of all this. And as Nicodemus knew of John's baptism, saw the *professed* penitent plunged into the water and emerging from it as from a womb to a professedly new life: a burial and a birth; the figure was used by the Lord, that baptism, the form, might help in the effort to apprehend the fact of the Spirit's work in washing from sin as well as quickening into life.

Let it further be remembered that:

III.—BELIEVERS ARE BORN OF THE TRUTH, OF WHICH, BAPTISM IS THE FIGURE.

As has been written the blood of Christ is His atoning work. It is "the *truth* as it is in Jesus." It is the word of life. It is therefore compared to water. This figure must have been familiar to the Jewish ruler. "Ho, everyone that thirsteth come to the water," could be understood only of the truth. "The fountain of living waters" could be interpreted only as the source of truth. And so Christ told the woman of Samaria, that the water He should give would be a well of water springing up into everlasting life. Water is beyond all question an image of divine truth.

Now, of this cleansing truth, that is the revelation of Christ's atoning work, as a fountain of living water, believers are born. In the words of another, "To emerge out of the water is like a birth, and to be born of water, as distinguished from being born of the Spirit, is to be born of the truth represented by the water. We are regenerated both by the Word and the Spirit. We are born into the Kingdom of God by the agency of His Spirit, through the belief of the Word that testifies the death, burial and resurrection of Christ, and our death, burial and

resurrection with Him. Christ therefore is said to have given Himself that He might sanctify and cleanse it by the washing of water by the Word." (Ephes. 5 : 27.)

The washing of water is by the Word, which is figuratively done in baptism." (Carson.)

Water—that earth-circling element which, emerging from mountain and cataract, through continents to the sea, refreshing and fructifying as it rolls on, and purifying all it touches; the thirst-quenching and cleansing element, without which earth would be desert, is the appropriate figure of God's blessed truth, of which the soul is born, and by which the soul is washed.

"BEGOTTEN again into a lively hope by the resurrection of Jesus Christ from the dead." "Now ye are CLEAN through the Word which I have spoken unto you." "Born again of incorruptible seed by the Word of God." The *washing of water* by the Word. No image in nature more fitly represents God's truth of which His children are born, and by which they are washed. "Purifying their hearts by faith."

And so baptism, the outward symbol, is:

A representation of the atonement of Christ: His death, burial, and resurrection for our sins, for our justification;

An emblem of regeneration and sanctification by the cleansing blood of Jesus;

And an act of sublime worship; of thanksgiving and praise;

It is a celebration, a commemoration and a consecration —like the obelisk of the ancients, covered with hieroglyphics, but more wonderful and comprehensive. Baptism is a divinely-appointed HYMN OF THANKSGIVING for mercies received and blessings anticipated. This is *what Baptists baptize for.*

V.—BAPTISM OF JESUS.

Law reigns throughout the realms of nature and mind. Purpose, with adaptations to accomplish that purpose, is traceable in all God has established. The atheist was told in truthfulness that "the quill with which he wrote '*there is no God*,' proves the sentence an audacious lie." The adaptation of the bird's wing from which that feather had been taken, to flight, demonstrates a supreme intelligence and this once proven leaves no doubt of purpose in whatever else issues from the same Being, whether we can immediately ascertain what that purpose is or not.

And yet scientific men tell us "that we must be very cautious how we ascribe intentions to nature. Things do fit into each other, but all we know about them is, that correspondences exist, and that they seem to be the result of physical laws of development and growth." (Darwin.)

And so theologians may tell us that in the ordinances of the Gospel, and especially in the ordinance of Baptism, "*things do fit into each other, but all we know about them is that these correspondences exist, and that they seem to be the result of design, of Gospel law or of development.* It does seem as though the facts and truths of the Gospel (Christ's death, burial and resurrection, and our death, burial and resurrection with Him), and the baptism of the believer described by Paul "do fit into each other." This cannot be denied. The baptism which Paul calls a "planting," or being placed with Christ "in the likeness of His death," does fit the wondrous fact that Christ sunk in death and

the grave,—like a tree whose roots are buried by planting in the earth from which it sends up sap and life and fruit and blessing; and that we are joined with Him in the likeness of this fact, that is in baptism: but all we know about it is, that this correspondence exists. Darwin's caution not to ascribe intention to nature leads to atheism; and the caution not to ascribe intention to Christ's ordinance leads to indifference or disregard to His word.

But who, that reverences the Lord, can read His final commission—"Go preach the Gospel to every creature, he that believeth and is baptized shall be saved;"—"Go teach all nations, baptizing them in the name of the Father, Son and Holy Spirit"—who can ponder these words and question that there was a great purpose in the institution of baptism, and that purpose and intention marks both the action and the subject, whether that action be performed under the ministry of John or Jesus Christ, the ministry of the apostles, or the ministry now, and that this *intention*, this paramount object of baptism, *is into his death?* That therefore we are buried with Christ in baptism, that like us Christ was raised from the dead? How clearly is this brought out in the Revised Version: "For if we have been united with Him in the likeness of His death, we shall also be in the likeness of His resurrection." The margin of that version, still more conformable to the original, reads: UNITED WITH THE LIKENESS OF HIS DEATH. Where and what is the likeness of His death? It is baptism Paul is speaking of. This he says (or rather the Holy Spirit says) is *the likeness of His death*, and that when we are baptized we publicly and confessedly "*become united with Him in the likeness of His death.*" Is there no intention, no fitness, no lesson, no beauty in this? Or, is it mere accident or unmeaning rhetoric? *What is baptism for? What were*

those to whom Paul wrote baptized for? What do Baptists baptize for?

BAPTISTS BAPTIZE TO SYMBOLIZE THAT FOR WHICH JESUS WAS BAPTIZED FOR

The fitness which characterizes the ordinance wherever it is mentioned in the divine oracles is especially denoted in regard to the baptism of Jesus.

His baptism and His death are presented over against each other or in juxtaposition. The one marked His entrance upon His earthly ministry, the other marks its close. His life-path was thus bounded by His baptism and His death. In His baptism He said by that symbolic action, It is begun. On the cross He cried with a loud voice, It is finished. At that first act of Jesus as the Messiah, God the Father spoke, saying: *This is my beloved Son in whom I am well pleased.* In the last, Jesus said: *Father, into Thy hands I commend my spirit.* In the one He bowed His head in Jordan. In the other *He bowed His head in death.* The one was the symbol of the other, and each proclaimed "He died for our sins according to the Scriptures."

But He rose from the Jordan—figure of death—to meet the opening heaven, the voice of Paternal approval, the Spirit's personal presence. And so death and the grave could not hold Him. He rose in triumph to ascend to His Father. God recognized and glorified His Son at His baptism by the opening heavens and the approving voice, and the descending Spirit. "The God of Abraham and of Isaac and of Jacob (said Peter to the astonished Jews, Acts, 3 : 13,) the God of our fathers hath glorified His Son Jesus Christ "whom God hath raised from the dead." Is there no intention in all this? Dare we say, as Darwin

said of the laws of nature, "we must be cautious how we ascribe intention to God's ordinance?" "Things do fit into each other, but all we know about them is that these correspondences exist, and that they seem to be the result of development"—that is chance? No; the fitness, the correspondences both in nature and the Gospel prove that this fitness was intentional, was designed for a great and gracious purpose, that Christ's baptism might point out Christ's death."*

But we are not left to our own efforts to discover this "intention," and these "correspondences." Indeed, though when once seen, they are clear as sunlight, yet such is the condition of man in his fallen state, "bounded and blinded by prejudice," that they might never have been seen, as by millions these are still unseen, but that the Holy Spirit has pointed out in plain language the "fitness" and intention of baptism to represent the death, burial and resurrection of Jesus.

"This is He that came by water and blood even Jesus Christ, not by water only but by water and blood." (John, 5:6.) The Revised Version has *with* water, and in the margin *in* water. That He came *by* water, that is, made His appearance before men as the Christ, *by*, or *with* or *in* water must refer to His baptism. It was *by* this, or *in* this He was declared by the Father "My Son in whom I am well pleased." That He came by blood or with blood must refer to His death, when He cried, It is finished, and commended His spirit into His Father's hands. "For at His

* Baptism was the type of Christ's death, and resurrection the anti-type; which anti-type now saves us as figured in baptism, not the putting away of the filth of the flesh, not baptismal regeneration or renewal, but the answer of a good conscience by the resurrection of Jesus Christ.

baptism with (or in) water Jesus was declared (says McKnight, a Presbyterian) to be God's Son by a voice from heaven. The same was declared by the shedding of His blood, that is by His death, for by His resurrection from the dead God demonstrated Him to be His Son." (McKnight On the Epistles, Introduction to Chapter 5.)

This eminent scholar paraphrases the sixth verse thus: "We have good reason to believe that Jesus is the Son of God: *For this is He who was proved* to be the Son of God *by His baptism and death* even Jesus Christ; *not by water only* when He was declared God's Son by a voice from heaven, *but also by death*, when the same thing was represented by His resurrection from the dead."

"As Christian baptism began with Him," says Albert Barnes (Presbyterian) "this was His first act in His entrance on public life, as it was by this that He was set apart to His work, and as He designed that this should be always the initiatory rite of His religion, there was no impropriety in saying that His coming or His advent in the world was at the beginning characterized by water and at its close by blood. Moreover, though the "witness" at His baptism was really borne by a voice from heaven, yet His baptism was the prominent thing." (Notes on John, 5 : 6.)

In the valuable commentary by Jamison, Fawcet and Brown, eminent divines of the Presbyterian Church, are these remarks:

"He that came by water and blood, *by water*, when His ministry was inaugurated by baptism in the Jordan, and He received His Father's testimony to His Sonship." "Not IN (Greek) the water only, but in the water and IN the blood." It was His shed blood [His death] which first gave water baptism its spiritual significancy. We are baptized *into* His death."

The preposition "IN" is capitalized by these eminent men in the foregoing quotation. They tell us it shows the elements *in* which He came. It was IN water and IN blood, or death. The one is conformed to the other. Baptism in water is like sinking in death. Baptism in water is like burying in the grave. Baptism in water, as it is but a momentary act, is like rising from the tomb. And so Jesus showed in His baptism He would accomplish our redemption and fulfill all righteousness. What, then, was Jesus baptized for?

THE SCENE AND IMPORT OF CHRIST'S BAPTISM.

"Then cometh Jesus from Galilee to Jordan unto John to be baptized." THEN. Thirty years had passed over his secluded life. In the quiet home at Nazareth, toiling for his bread, attracting no special attention, he awaited his hour, and ripened for his work. Now the fullness of his time had come. He left the scenes of his childhood and youth, and traveled, doubtless alone, the long journey from Nazareth to Jordan. The throngs had departed: "Now when all the people had been baptized," for loneliness was His choice as well as his lot. He stepped into the stream. What a light must have flashed across the mind of John at that moment! They had never met: "I knew him not, but that he should be made manifest to Israel," is the language of John the Baptist. As Jesus entered the waters of Jordan, John, as an intuition, or revelation from heaven, knew and recoiled at the thought of administering the ordinance to that blessed being:

"And John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"

John's baptism was unto repentance. The people were baptized confessing their sins, but it could have had no such

significancy to Jesus. He had no sins to confess, no deeds of guilt of which to repent. He could not in his sinless purity set an example for the sinful and guilty. Hence he was not baptized with the multitude. "Now when all the people were baptized it came to pass that Jesus also being baptized." His baptism stood forth *alone* in its solemn and significant grandeur. Before it even the commissioned Baptist shrunk back—*Lord can I baptize Thee?* "Suffer it to be so *now*." At this outset of my work for man's redemption :— a life-path to close in blood and death—*now* let it occur, it is fitting—it is best, and why? The Lord condescends to give the reason. "For thus it becometh us to fulfill all righteousness," not obey every divine institution. The word *to fulfill* suggests something different and greater than "obey." All righteousness could not with propriety be applied to baptism; for it was not an ordinance of the Mosaic law; it was not a priestly ceremony, or even if it was, Jesus was not a Levitical priest. All righteousness was what the moral law demanded. All righteousness was what the sinner needed. All righteousness was what Christ Jesus came to fulfill. To bring in an everlasting righteousness was His mission to earth.

But how was this righteousness to be *fulfilled?* He died for our sins; He rose again for our justification. It was by His death and resurrection that He *really* fulfilled all righteousness. In what way, then, could His baptism fulfill all righteousness? Not really. But as the water and the blood—His baptism and His death resembled each other, in baptism He could show *how* He would fulfill it in His death. Thus: in this manner, in this picture of subjection and of death and of resurrection. "It becomes us" in this rite. It is fitting, it is appropriate *now*.

John stands there as the representative of the law (the

representative on this occasion at least), Jesus bows His head beneath the waves—the representative of the sinner whose substitute He has become. Baptism is the divinely prescribed emblem of the penalty as well as of deliverance from it: the law, the sinner, and the penalty are pictured in this action. Thus it becometh us to fulfill all righteousness. "He would seem to have said, '*thus do I impledge myself to the whole righteousness of the law: thus symbolically do enter on and engage to fulfill it.*' Let the thoughtful reader weigh this." (Jamison, Fawcett and Brown.)

He came by water and by blood; His baptism pictured His death. Thus it became Him to show how He would fulfill all righteousness. "Suffer it to be so *now*." Now at the threshold of His public ministry, now as the key-note to His life-psalm, to close with the victor-note of triumph: "It is finished."

No wonder that, though the heavens were silent at his circumcision, motionless as marble when he waked the dead, no wonder that they parted now and that the Eternal acknowledged an action which voiced Christ's willingness to give Himself as an offering for sin, and bring in an everlasting righteousness by His death, burial and resurrection. "This is my beloved Son in whom I am well pleased."

When Jesus in sorrow contemplated that same death which would fulfill all righteousness, saying: "Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I into the world,"—did He shrink from the dread ordeal? Did He hesitate a moment? NO. As was predicted of Him: "Lo, I come to do Thy will, O God!" So now he yields his being in words, as at his baptism he did in symbol: "*Father, glorify Thy name.*"

"Then came a voice from heaven saying, I have glorified it and will glorify it again." The consecration to death of the beloved Son, moved the Father as nothing in heaven or earth could. It was because Christ's baptism showed His willing, sacrificial death, that the voice of God was heard and the Spirit of God descended visibly upon Him.

For what, then, was Jesus baptized? To show forth His death and resurrection. *He came by water and by blood.*

This must decide what baptism is *for*. It is only for remission of sins, as it shows that He died for our sins and rose again for our justification. It shows how Christ fulfilled all righteousness, by bearing the penalty due to sin, and fulfilling the law as the substitute of His people. It is therefore placed in the commission, as obligatory on the preacher as is the preaching of the Gospel: "Go teach all nations, baptizing them." It is placed in the commission next to faith, and is obligatory on every believer. "Whoever believeth and is baptized shall be saved." It is explained by inspiration as a baptism into Jesus Christ and into His death. It is the heaven-prescribed ordinance to show forth His death and burial and resurrection, and our death and burial and resurrection with Him. Baptists baptize for the same object that Christ Jesus was baptized for—to show His atoning work. It is not a question of mode. It is not a question of age. It is not a matter of preference or indifference. It is God's chosen symbol of the most wonderful fact in all the universe. "How that Christ died for our sins and was buried and rose upon the third day," a divinely-erected monument of the stupendous truth that "there is redemption through His blood the forgiveness of sins," and in every baptism of a believer there

is the answer of a good conscience; there is voiced forth in triumphant notes, "Who shall lay anything to the charge of God's elect? It is Christ that died, yea rather that hath risen from the dead."

BAPTISTRY OF BISHOP PAULINUS, ENGLAND. SEVENTH CENTURY.

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VI.—CHRIST'S BAPTISM AND OURS.

WE CONTEMPLATED in our last chapter the baptism of Jesus and asked what it was for. We showed that the answer, "It was for an example,"—was wholly insufficient.

We showed that His baptism was a representative act: that it showed *how* He would fulfill all righteousness; that *actually* and *really* He fulfilled all righteousness when He died and rose from the dead; that *actually* and *really* God accepted His sacrifice when He ascended up high: but that He fulfilled all righteousness *formally* and symbolically when He showed this in His baptism: when as one dead He was buried in picture, and rose from the symbolic grave, and God the Father from the opening heavens approved, and the Holy Spirit descended upon Him.

It was the symbol of His death, of His burial, and of His resurrection—of His atoning work, vocally accepted and approved by the Father and the Holy Spirit.

From the picture of Christ's atoning work, let light stream upon the ordinance of baptism, and how its design stands radiant with instructive significance and beauty!

What relation has His baptism to ours, or ours to His? His atoning work was *formally* acted out by Him at the threshold of His public life-work. His death and His burial and His resurrection were pictured by Him at His baptism at the beginning. It was for a sign, as the banner, as the symbol of the work to which He sanctified Himself. What is our baptism for? It is *formally* acting out by us at the threshold of our Christian life, or picturing in a liv-

ing act, His atoning work? Is it a representative act showing forth His death and His burial and His resurrection—as our first public act as disciples of the Lord? Is it a literal burial with Christ in baptism—an immersion and an emersion—as a sign, as a banner, as a symbol of that work of His in which alone we trust, and to which alone we consecrate our being? If it is not this, can it be baptism? No, No. If it does not show the atoning work of Jesus, His death and resurrection;—if it does not show our acceptance of that atoning work, and our trust in it, *it is not baptism;* IT IS NOTHING.

If there be a remaining doubt of these scriptural statements and declarations, let the one who doubts turn to Paul's inspired relation of a Christian's experience and a Christian's condition before the Law of God.

Paul, in his vindication of Salvation by grace from the charge that if grace is so abounding man may sin to any extent, thereby affording an opportunity for a display of super-abounding grace, challenges the words of the objector: "Shall we continue in sin that grace may abound? God forbid. Shall we who are dead to sin live any longer therein?

The expression *dead to sin* is rendered by McKnight, Conybeare and Howson *dead by sin*. The Revised Version renders it *died* to *sin*. Haldane, Hodge, Chalmers, and indeed most commentators, agree that there is no reference here to sanctification; and that the language here cannot mean that the believer is dead to the influence of sin, or that he gives no more response to temptation or evil influences than the dead body would to the touch of the living hand.

In the tenth verse of this Sixth chapter of Romans, we read: "For in that Christ died He died unto sin"—that is,

He died by sin. Jesus died by the law of sin. He came under it. He who knew no sin was made sin. The penalty of the law of sin and death fell upon Him, and seemed to crush Him upon the cross. *He died by sin.* But as He died by sin (or unto sin) so every believer in Him dies by sin or unto sin. "When the law came sin revived and I died." We die in conscious demerit. The experience of every converted man is that sin deserves death—*that it kills.* "Therefore," says the Apostle, "*can we who are dead by sin*,"—we who have felt its sting, its curse, *can* we live any longer therein? Can we love it, live in it, obey it as its willing slaves?

Sin is represented as the Roman slave-master who had killed the slave over whom he had dominion. But the slave through that death is free from his master. Now, if by miracle he is brought to life again he is free, is no longer a slave. Through the death which the master inflicted he became free by the law. He rises from the dead a new man. Old things are past away. All is new. He is no longer bound to his old master. Passing from death to life he passes into perpetual freedom. Can this new creature, this free man, who remembers the cruelty of the master who slew him, love him or serve him again? Sin is the old slave-master who slew me. Christ has made me alive, and in this new life has made me free from sin,—from its power and dominion. This is the theology of the inspired apostle, and this is the experience of every converted man and woman.

Every movement in the administration of the ordinance sounds forth not only the wondrous work that procured remission, but also the believer's part and share in that work.

Let us notice the steps in the work of the Redeemer, the antecedents of the burial and resurrection.

There is Gethsemane, the scene of His soul-struggles, of His mysterious conflict with the powers of darkness. Here, perhaps, more than on the Cross itself, His soul tasted of the deep anguish which He bore that He might expiate sin. Witness the "strong crying and tears," the weakness, the sweat of blood, the submission of His whole being to His Father's will. It was Satan's hour, but in it Jesus triumphed through agony and submission.

Now, is not repentance, conviction, consciousness of guilt, and the consecration of the whole being to God, and through strong crying and tears, the triumph over Satan in that hour of crisis—is not this a participation with Jesus in His efficacious passion? Do we not know the fellowship of Christ's suffering being made conformable unto His death?

Christ is crucified and we are crucified with Christ. He was made under the law—took the place of the guilty, and though He was God's own Son, "spotless and without sin," the penalty fell on Him and crushed Him. And when the law came sin revived and I died; its penalty was visited on me, the guilty, as I have participation with Jesus by faith.

He died unto sin once, or *died* by sin. But if Christ died for all, then have the all died; the believer died, was crucified, met the law's penalty in and with Christ. Faith gives fellowship with His death; and as the solemn closing scene on Calvary was marked by the victor-note, "IT IS FINISHED," so the acceptance and participation of that work is made ours by the confidence and triumph of assuring faith. *It is finished. It is done.*

We suffer with Him; we triumph with Him!

"When lo! in that moment of fear—
Broke gently hope's tremulous ray,
The accents of mercy fell soft on my ear,
And thus seemed the seraph to say:
Look! look! to thy crucified Lord—
See where He lies bleeding for thee;
Hark! come I will save thee—believe on His Word,
Flee, flee to the refuge, oh flee!—
I heard: I believed, for love drew me on,
I clung to the cross and my terrors were gone."

As Christ's work, in all it procured, was FINISHED when He died, so the soul's justification, in all it includes, is secure, is finished, when the sinner believes.

But now follows the formal burial of the dead. Jesus is buried. It is to show, to prove the reality of His death. So comes the believer's burial in baptism. It is a proof that he is dead in soul submission in Christ and participates with Him, declaring the fact in this submission to helpless humiliation in death. For any but those who have been crucified by faith with Christ: who have by faith died and triumphed in dying with Him, to submit to formal burial, is meaningless.

And as His death, His laying down His life, has procured remission—His death, and not His burial, the death before the burial—so it is by faith in that death and not in baptism, that the believer obtains remission of sins. The work of salvation is secured to him before he is baptized—buried. "It is finished," he utters by faith, antecedent to burial by baptism.

It is true that burial by baptism is "into the death;" burial proves death. None but the dead are buried, thus the order is passion, crucifixion, death, triumph. Repentance, faith, trust, triumph, baptism—buried with Him with whom and in whom we have been crucified and have died and have triumphed.

Next comes the *emergence*. Christ rose. God raised Him from the dead by the Holy Spirit. This was the attestation of His work, of His divinity. It was the public, formal discharge from the requirements of Law.

It was the seal, the signature of God that what He did and suffered was accepted by Him. "He was declared to be the Son of God with power" by the resurrection from the dead. Of this, that is the acceptance of Christ's person and word, He gives all men evidence.

"Because He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead—Acts, 17 : 31.

And so baptism is the attestation, the confirmation, the declaration, the public proclamation of salvation through Christ. It closes the scene—crowns it with formal triumph, as death crowned and closed the real work of Jesus. All was finished when Jesus died on the cross, and the note of triumph, "It is finished," sounded even in death. All is finished when we die with Him by faith before we are buried in baptism. Baptism is the formal declaration of the *felt* fact. .

Baptism, then, is for what Christ has endured, what we have endured in Him, our head. Baptism is for what Christ has done by His death—procured remission—that of which His blood was the price. Baptism is for it. It answers to it ; it declares it ; it proclaims it. And he who is not buried in baptism is not baptized at all.

But there is another—a legal or forensic aspect of this imagery. Christ died as the federal representative of His people. For them He met the claims of the law. For each one of them He endured the penalty. He paid the

debt. He tasted death for every man. Now every believer is one with Christ Jesus—is in Him by faith. In Him,—His righteousness becomes ours; His death becomes ours. He becomes by faith the Representative and Substitute of the believer. As my Surety. I fell with Him. I triumphed with Him. We are crucified *together* with Christ Jesus. We are raised up *together* with Christ Jesus. This *together* is in the original co-crucified, *co-buried*, *co-raised up*. A unity—an identity. "Therefore," says the apostle, "we thus judge that if one died for all, then were all dead," or more properly (as in the Revised Version) *all died*. It is in this sense that "we are dead and our life is hid with Christ in God;" that "we are crucified with Christ," and "have fellowship with His sufferings."

And so, as we are crucified together with Christ, that is, *co-crucified*, so we are raised up together with Christ, that is, co-raised with Him. We died with Him *by sin*, and live with Him *by faith*. As the wages of sin is death, so the gift of God is eternal life. For "the life that we now live we live by faith in the Son of God." Who shall lay anything to the charge of God's elect? It is Christ that died—died in the sinner's place, and the believer died with Him or in Him, thereby and therein meeting every claim of justice.

It is Christ that died, yea rather that hath risen. When Christ rose, the believer rose. If we died with Him we rose with Him, and sin can do no more; its dominion ends. We are free from sin. Free in Christ. "For he that died is justified from sin." But if we died with Christ, we believe that we shall also live with Him. Glorious Gospel! Oh what light and hope it sheds on human woe and on human destiny! How it honors the Law and sustains

the inflexible justice of the Eternal! The guilty is condemned; the sentence goes forth against him; its infliction cannot be avoided. The soul that sinneth, it must die. But it dies, in the case of a believer, in the person of another. It meets the penalty of broken law in the person of its Divine Substitute, and from the blow that overwhelms the soul, the sinner rises in grateful triumph, exclaiming:

"Hallelujah, 'tis done, I believe on His Son;
I am saved by the blood of the Crucified one."

DEAD BY SIN, ALIVE BY FAITH.

This is the old theology. It is re-affirmed, re-stated, emphasized in impressive expression in every Gospel baptism administered. The propounders of a "new theology" and a "re-adjustment of Christian belief," of "the creed of the future," meet in Gospel baptism a solemn rebuke. These flippant and shallow travesties of the Gospel of Christ sink into absurdity before this eloquent-speaking monument: "Are ye ignorant that all who were baptized into Jesus Christ were baptized into His death? We were buried therefore with Him through baptism into death, that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life. For if we have become united with Him in the likeness of His death, we shall also *by the likeness* of His resurrection."—Rom. 6: 3, 7, Rev. Version.

There is a voice from God—languaged in every Gospel baptism administered, before which the assertion of a new theology may well turn pale and fly.

What then is baptism for, if it is not to show that we are dead by sin and alive by faith? Why otherwise did the Holy Spirit by Paul introduce baptism in immediate con-

nection with the question, "Shall we who died to sin live any longer therein?"

But let us hear the great Chalmers on this same passage. That eminent Presbyterian says in his Lecture on Romans, after stating that the original meaning of baptism is immersion:

"Jesus Christ by death underwent this sort of baptism even immersion, under the surface of the ground, whence He soon emerged again by His resurrection. We by being baptized into His death are conceived to have made [in form] a similar translation. In the act of descending under the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second or new life, along the course of which it is our part to maintain a strenuous avoidance of that sin which is as good as expunged. 'Baptized unto His death,' or regarding ourselves as if like Him and had actually been slain and buried, and like brought forth anew and made alive again before that God who, for our sins had swept us beyond the circle of His favorite creatures."

Haldane, in his commentary on the same passage, truthfully says:

"The death of Christ was the means by which sin was destroyed, and His burial the proof of the reality of His death. Christians are therefore, represented as buried with Him by baptism unto death, in token that they really died with Him, and if buried with Him it is not that they shall remain in the grave, but as Christ rose from the dead, they should also rise. Their baptism, then, is the figure of their complete deliverance from the guilt of sin, signifying that God places to their account *the death of Christ as their own death*."

Reflecting on this view of the union of believers with Christ, Luther, speaking of baptism as a symbol of death and resurrection, says:

"On this account I could wish that such as are baptized should be completely immersed in water according to the meaning of the word and the SIGNIFICATION of the ordinance, not because I think it necessary, but because it would be beautiful to have a full and perfect sign of so perfect and full a thing and so without doubt it was instituted by Christ."*

*The eminent and classical Episcopalians, Conybeare and Howson, in their "Life and Epistles of Paul," translate the fourth verse of Romans 6, thus:

Yes, it would be, and *it is*, beautiful. The sign is full and perfect, of so perfect and full a thing, as uniting with Christ in His death and resurrection. Men have marred its beauty, destroyed its meaning, and for it introduced a form with no reference to Christ's atoning work; with no sign of the believer's union with Him in His death; with no testimony to the most glorious and wondrous fact in the universe,—that Christ died for our sins and rose again for our justification. Is it any wonder that removing the "full and beautiful sign," the full and perfect doctrine signified by that beautiful sign has also been slighted, or denied?

Rev. W. Hay Aitken, so widely known as the English Episcopal "Missioner," has given his views on the subject of baptism. He says:

"No external sacramental ordinance, however august in character and exalted in its symbolism, can possibly be of any real and lasting spiritual benefit to the soul, unless there be true heart faith on the part of the recipients grounded and fixed in Him through whom the ordinance can derive its value."

Again:

"St. Paul speaks of our being buried with Him by baptism into death. We never understand holy baptism till we take this view of it. It is not mere washing; it is a burial and a raising from the grave: its lesson is death and resurrection. We can understand how eloquently this symbol must have appealed to those converted to God from heathen or Jewish systems. We can understand, as they passed down into the waters of baptism, and rose up again recognized Christians, how completely they would feel they were severed from their old relations, and identified with Him in whom they had professed faith. They were saying farewell to all the associations of their former years; they were saying farewell to all the habits of their former lives; they were turning their backs on their old selves. As they rose up from the water, they must have felt that they occupied a new relationship to the world, a new relationship to their fellow-Christians; nay, a new relationship (if I may use such an

"With Him therefore we were buried by the baptism wherein we SHARED His death, (when we sank beneath the waters and were raised from under them);" and add, this passage cannot be understood unless it be borne in mind that the primitive baptism was immersion.

anomalous expression) to themselves—their own nature possessing harmony in itself to which it had previously been a stranger, and most of all, a new relationship to the God into whose family they had thus been introduced, and to whom they had been bound by an indissoluble tie. It was not the mere ordinance which did it; but the ordinance was the symbol of the spiritual fact, and when God gives a symbol it is always a pledge; so that the ordinance was not only a symbol, but a pledge that the fact was accomplished in these cases where faith had laid hold of what was taught through the symbol. That it was accomplished through no mere mechanical operation is very clearly shown by another passage: "Buried with Him in baptism, wherein we are risen with Him, through the faith of the operation of God, who raised Him from the dead." (Col. 2 : 12.)

Baptism is not a seal of the new covenant, or of any covenant. It is not a mere act of obedience, without further purpose than submission to a command. It is not a door into *the* Church, or *a* church. It is not *alone* the answer to a good conscience—that is, the consciousness that we have done well in submitting to it. It may include all these, but its object is higher, grander, more far-reaching. It is the *form*—the mould, the picture of the doctrine of Christ, of the Cross, of the Tomb, of the triumph of our Great Head and Representative—and of our triumph in Him. And to hold forth these eternal truths before a gainsay world, is what baptism is for—*is what Baptists baptize for.*

THE WITNESSES AGREE IN ONE.

PURPOSE—adaptiveness to an end—we have shown it stamped on all God's works and institutions. The single feather—every part of the bird's wing—shows this as fully as the complete pinion. Nor is there anything in the vast realms of nature which has not the signature of the Almighty—purpose, order, design.

When we examine the elements of the ordinance of baptism—we mean each part, each step in its complete fulfillment—we trace the wisdom and beauty of its significance with instructive delight. And when these parts, or elements, are presented in their wholeness, after examining each step separately, the object or purpose is evident and eloquent.

In the process of producing this printed page, there is, first, the separate letters in the different places in what is called the case. These are brought together and formed into what will represent words.

The type set up—is made to embody the thought of the writer. It is fixed, or justified, locked up, or permanently combined. The ink is rolled over the ordered mass of separate type, but the purpose is not yet accomplished. The printer can read it; it is all correct, complete, and prepared for the object designed. That object is the presentation to the readers of thoughts—thoughts embodied in type. One step more, and this is done. The impression must be made; then there is presented the printed sheet, which may be known and read of all men.

In each part, as in the whole, there is evidence of design—design to reach an object—a printed page. Is there not something analogous to this in each of the ordinances?

We take, in the first place, the Lord's Supper.

The very term ordinance implies order. Each step in the institution of the Supper, shows progressive movement toward one effect.

I. The Lord took bread in His hands, to call attention to it as the emblem of His body, about to be broken. There was a fitness in that material, in its composition, its use, the readiness with which it could be manipulated. In choosing bread rather than anything else, there was evident design.

II. He blessed it. The word implies an invocation. Before sending it on its message with its burdened story, a blessing was bestowed upon it. It was set apart to a religious use, and the mind was thereby prepared to appreciate its lesson.

III. He then broke it, showing that He would give Himself a ransom, that His sufferings were voluntary, and that He yielded without resistance to the blow, that otherwise must have destroyed all human hope forever. Further, *the reality* of His death was shown in the literal breaking of bread, as His sufferings were real on the Cross.

IV. He *gave* it to His disciples, showing the free gift of His life, of His death, of all that we received,—that He not only gave Himself for us, but that He also gave Himself to us.

V. The disciples received it to show their need of all it typified, and their ready acceptance of the free gift.

VI. They ate it, showing that His work must be appropriated, that He must be in His people, "He in us and we in Him" Thus, as bread enters into the composition

of the physical system, so the work of Christ is to introduce itself into our spiritual nature, so that "the life we now live we live by faith in the Son of God." The disciple becomes one with the Master. Jesus, Himself, did not eat of the bread. His atonemnt did not include Himself. So He had no offering to make for Himself, nothing to endure, nothing to receive.

Christ was baptized to show how He would fulfill all righteousness for others. He did not eat the supper, for He could not show how He could receive the atoning effects of His own death.

VII. He took the cup into His hand, thus fixing the mind on this emblem, the fittest to show the sufferings He endured, and the life-giving energy of His work.

VIII. He gave thanks, appropriating the symbol, and then declining to partake of it Himself. The disciples all drank of it.

Every step, as it was made, shows order, purpose, and adaptiveness to a result; the result being the "showing forth of His death."

Now, as in the illustration of the type, and the case, and the coloring matter, in producing a printed page, so here the table, the bread, the wine, the cup, were all simply preparations—the eating and drinking alone bring out the page or picture that can be known and read of all men. Without this action nothing could be shown; but all taken together produce the living picture. They "show forth His death till He come."

Baptism and the Lord's Supper are the twin lips of an oracle divine, which speak with no equivocal meaning the one grand truth—remission of sin through the work of Jesus. Or we may compare these ordinances to the lasting

columns fronting Solomon's Temple, all lettered and syllabled with the story of Him of whom the Temple was a type.

These ordinances are distinct from each other, and while each has its appropriate place and purpose in the accomplishment of the general design, yet the purpose of the one throws light on the object of the other. It may, therefore, aid us in the further prosecution of our inquiry, "What is baptism for?" to ask, "What is the Lord's Supper for?"

We have shown, in another chapter, that purpose marked every step in the institution of the sacred feast—that, as the printed page or the completed picture, its design might stand forth revealed. It will be remembered that Christ said of the bread: "This is my body, broken for you," and the wine, "This is the cup of the New Testament, in my blood shed for many." It need not here be argued that these words of Jesus must not be taken literally. We know that bread was not His body— that wine was not His blood, no more than the rock in Arabia was Christ.

We know that the bread simply represented His body; the wine represented His blood, and the two symbolized what He endured to redeem man.

Now, let it be further observed that Christ's words, as given by Paul: "Take, eat, this is my body, which is broken for you; this do in remembrance of me. For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come,"* expressly teach that this ordinance was designed to show forth His death for the remission of sins. "For this is my blood of the New Testament, which is shed for many for the remission of sins,"† are the words of Christ.

*1 Cor. 11 : 24, 25, 26. †Matt. 26 : 28.

His death, so to speak, was the purchase-money of remission of sin. The Lord's Supper is the figure that represents that purchase-money.

A thousand dollars may be the price of my liberty. The figures of a thousand, on a piece of paper, would represent that price, and in this sense represent the liberty itself. "This cup is my blood, shed for many for the remission of sins." As His death was for remission, and the Lord's Supper was for His death—represented it, so the Lord's Supper is said to be for remission. It shows forth "His death for remission of sins,"—baptism shows forth His death and resurrection for remission of sins. The one, we shall see, is as much for remission as the other.

"As oft as ye eat this bread, ye do show forth my death." As oft, or whenever one is baptized, ye do show forth my death and resurrection for remission. This we shall dwell upon more fully in succeeding chapters.

At present, we wish to show that baptism and the Lord's Supper both point to the work of Jesus, and like the two cherubims over the mercy-seat in the temple, that looked one towards the other, and bent their gaze upon the ark of the covenant, while the glory of the Shechinah, symbol of God's Spirit, beamed upon this same hallowed spot, so the ordinances and the Holy Spirit testify of the work of Jesus. Hence, we have the language of inspiration, "There are three that bear witness in earth, the Spirit, and the water, and the blood, and these agree in one."*

"They agree in one." They both testify of Jesus. And to make this the plainer and the stronger, we are told there are three whose testimony agree in one. The Spirit, as well as the water, and the blood."

*1 John, 5:8

And now let us ask, what is the testimony of the Spirit, with which that of the water agrees? Turning to the record, we are told, in the same sixth verse: "It is the Spirit that beareth witness, because the Spirit is truth." Now, turning back to the words of Jesus, we read: "Nevertheless, I tell you the truth. It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you. And when He is come He will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not in me. Of righteousness, because I go to my Father, and ye see me no more. Of judgment, because the prince of the world is judged. I have many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth is come, He will guide you unto all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak, and He will show you the things to come. He shall glorify me, for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore, said I, that He shall take of mine, and shall show it unto you."*

It will be observed that the Spirit which was to reprove, or convince, the world, was not at that time *sent*, had not then come into the world, according to the promise, and, therefore, the Spirit was distinct from the words which Jesus then spoke, which words, though "spirit and life," and power, were altogether different from the Holy Spirit promised by Him. Therefore, Jesus says, when the Paraclete is come, "whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."†

*John, 16: 7, 15. †John, 15: 26.

This is the Spirit of truth, of whom John spoke in his epistle. Let it be remembered, for many seem desirous to forget it, that this Spirit is distinct from the words of Jesus, and from all the oracles ot God preceding, and is, therefore, additional to the Word itself—a personality—the third person in the Trinity—sent forth from the Father, sent forth on a special and glorious mission, to take of the things of Jesus,—and pressing them with power upon human consciences, convince men of sin, of righteousness, and of judgment to come, and glorify the Son of God in breathing His spirit into the human heart, and exalting Him in the human mind. "He shall glorify me."

The Holy Spirit is distinct from the Word. But His testimony agrees with it, and with the testimony of the water and of the blood.

Then what is the testimony of the Spirit? Of whom is He a witness? Does He testify of Himself? Jesus says: "He shall not speak of Himself; He shall testify of me." "He shall take of mine and show it unto you." It is unquestioned that the Spirit does not bear witness to Himself. Jesus is the burden of His testimony. He ever bends like the glory of the Schechinah over the mercy-seat; He glorifies the suffering and risen Saviour. He points to Him. He leads to Him. The merciful mission of the Holy Spirit is not to unfold His own character, but to lead the convicted, trembling sinner to Calvary's brow, where Jesus suffered as our sacrifice, and to the right hand of God, where Jesus intercedes as our High Priest.

This, all must see, is the mission and the testimony of the Spirit. "He shall testify of me."

But there are three that bear witness on earth—the Spirit, the water, and the blood, and these three agree in one testimony. Here it is evident that whatever testimony

the Spirit bears, the water bears, and the blood—the Lord's Supper—bears. As the cherubims and the Schechinah all bend their united gaze upon the mercy-seat, the Spirit, the water, the blood, all point to Christ—a united testimony of Him.

None will for a moment question that the Lord's Supper speaks of Jesus; that it shows forth His death; nor can any one question for a moment that the Spirit speaks of Jesus, that it glorifies Him in His death and intercession. Then, who can fairly question that the water speaks of Christ—testifies of Him, of His burial and resurrection? It is as conclusive as anything revealed in the Word of God. Was there nothing more to prove what baptism is, for the fact taught in this passage that its testimony is one with that of the Spirit, its object one with that of the Lord's Supper, it would be demonstrated beyond a doubt what baptism is for—the death, burial, and resurrection of Jesus, and for the remission of sins through faith in what baptism shows.

But now let it be supposed that baptism is made to testify, or bear witness, not of Christ, but of the Holy Spirit; that it must be considered an emblem of the Spirit's work of purifying, renewing, sanctifying; that, as the Spirit was poured out, therefore, baptism, to testify of the Spirit, and to symbolize it must be pouring, or else that will show forth the Spirit and his work. Is not the unity of the testimony of the three at once broken? The Spirit testifies of Christ Jesus. But, the water testifies of the Spirit. If this be so, they do not agree in one testimony: they do not speak of the same thing. They do not point alike to the mercy-seat.

If a man enter a court-room, as a witness, and testify to a certain fact, and a second person enter and bear witness

to the same fact, the two agree in one testimony. But if the second witness testify, not to the fact, but to the first witness, it is not the same testimony at all. The second witness bears testimony to the first and not to the *fact*.

If the Spirit speaks not of himself—that is, of the Spirit—but of Jesus; then baptism speaks not of the Spirit, but of Jesus, they agree in one.

But if the Spirit speaks not of himself, but of Jesus, and baptism speaks not of Jesus, but of the Spirit, they do not agree in one. God's word is true. The Spirit bears witness, not of the Spirit, but of Christ. Baptism bears witness, not of the Spirit, but of Christ. It is a symbol of the work of Jesus, and not of the Spirit's work.

It is a perversion of God's declared purpose, a change of the grand object of baptism, to make it represent in any way the work of the Holy Spirit. Can any man doubt this certain conclusion?

But now let us further inquire into the work of the Holy Spirit. Jesus promised that He should convince the world of sin. Man's sinfulness, as being dead in the law, must be felt, must be realized, before an interest in Christ's work would be sought. A deep conviction of sin and its demerits is the path through Gethsemane's tears and agony to Calvary. The Spirit's work is to further show the things of Jesus to the convicted sinner; how the law is met by the sacrifice of Christ, and that they who trust in Christ are crucified with Christ, participate with Him in His sufferings, and triumph with Him in His death.

This under the work of the Spirit, "sin revived and I died," died with Jesus—died by sin's penalty. It is thus by the Spirit's leadings that the believing sinner glories in the Cross of Christ. Christ promised that He should glorify Him. "For He shall take of the things that are mine

and show them unto you." He shows the enlightened soul how the prince of this world was judged, how Jesus triumphed, how He ascended to the Father, how we triumphed with Him, and live because He lives. Or, in other words, *we are dead by sin, and "alive by faith."*

This is the Spirit's witness. It testifies this to the anxious soul; it leads into truth. It sheds upon the heart the light of mercy, as it beams from the face of Jesus. It is the testimony of the Spirit within the soul. The water is to testify the same before the world; the supper in the churches.

In what way, then, does the water agree in this testimony of the Spirit? What must baptism be to agree with the Spirit's testimony—to tell the same story?

The man comes to the likeness of a grave as one dead. He is led down into the tomb of the dead to be buried. His act speaks louder than words can, what has been witnessed to his heart, that he is dead by sin; that under its penalty he has died—died in Christ—has been crucified with Him. As dead he is buried. As quickened he is raised. He shows by the whole act the answer or testimony of a good conscience toward God, BY THE RESURRECTION OF JESUS CHRIST.*

Sin's burden, sin's curse, Satan's judgment, the Savior's endurance and satisfaction and triumph, and the sinner's trust in Jesus, and triumph through Him, and the proof of all this in the resurrection of Christ from the dead—this is the Spirit's testimony of Jesus. In this testimony He glorifies Christ. And this is the witness of the Spirit, and the result of the witness on the believing soul.

In what way, and we ask it with emphasis, *in what way*

*1 Peter 3 : 21.

does the water agree with the testimony of the Spirit? We answer, in baptism. And all must answer, if they answer from the depths of the heart, "in baptism only." It tells, we repeat, the same story. We are dead with Him, buried with Him, rise with Him in our conviction and conversion. It is the printed page. It can be read. "Know ye not that as many of us as were baptized unto Christ, were baptized unto His death? Therefore, we are buried with Him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we had been planted together in the likeness of His death, we shall also be in the likeness of His resurrection. Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not not serve sin."†

We need not further show that the Lord's Supper agrees with baptism, bears testimony with the Spirit, of Christ. "As oft as ye do this ye do show forth His death." And we conclude this chapter with the expression of our soul-conviction from God's plain truth, that the Spirit testifies of Christ—the things of Jesus—His work—that glorious center of all revealed truth, of all human trust, of all holy hope, the blood-stained mercy-seat. And as, on either side of that mercy-seat, the heaven fashioned cherubims, in impressive silence, pointed to it as the ark of testimony, and the unfolding light of the Divine presence bathed it in glory, so earth's two witnesses, baptism and the Lord's Supper, with silent eloquence, point to Jesus, while the Holy Spirit sheds light on His glorious work, and leads the redeemed soul to triumph through his merits.

†Rom. 6:3, 4, 5, 6.

THE ABIDING WITNESS.

Is THE Lord's Supper a solemn, an abiding, a voiceful witness of Christ's death? What is it we all observe the Lord's Supper for? *To show forth His death.*

But is there no solemn, abiding, voiceful witness of His resurrection—the consummating, crowning, glorious act of His life work? What is it we observe baptism for? *To show forth His resurrection.* "Therefore we are buried with Christ by baptism unto death, that like as Christ was raised from the dead."

"Jesus Christ came by water and by blood—(John, 5:6.) "*By water*"—when His ministry was inaugurated by baptism in the Jordan, and He received His Father's testimony to His Messiahship and divine Sonship. "*And blood*—He came by the blood of His Cross." "These two past facts in the Lord's life are His abiding testimonies to *us*." (Jamison, Fawcet and Brown's Commentary.)

"By the baptism then received by Christ, and by His redeeming blood-shedding, and by that which the Spirit of God, whose witness is infallible, has effected, and still effects by Him, the Spirit, the water, and the blood unite in the three-fold witness to verify his divine Messiahship."—(Neander.)

The eminent Presbyterian commentators quoted above add: "Not *in* water only (Greek), but *in the* water and *in the* blood. As *by* implies the means *through* or *with* which He came, so *in* implies the element *in* which He

came. '*The*' implies that *the water* and *the blood* were sacred and well-known symbols."

These "well-known symbols," when John wrote his epistle, were witnesses of two great facts—Christ's death and Christ's resurrection. They have not lost their sublime import. Where the bread and wine do not bear witness of Christ's death, they are not the Lord's Supper. Where the water does not bear witness to Christ's resurrection it is not baptism. There are three that bear witness on earth: the Spirit (in the heart), the water (in baptism), the blood (in the Lord's Supper).

Let us notice further these two witnesses.

WHAT IS THE ABIDING WITNESS OF CHRIST'S DEATH?

It is not a feast. It is not merely a means or a token of fellowship. It is not a social meal. It was the culmination of a feast. It was instituted at or after the feast of the Passover. "And as they were eating, Jesus took bread and blessed it." "Likewise, also, the cup after the Supper, saying, this is the New Testament in my blood." The bread has no testimony of His death bound up in it till *now*. The blood bears no witness till *now*. They are set apart by Him to a sacred function. They are charged with a wondrous message. From henceforth the broken bread and shed wine are sacred and appointed observances, are witnesses of His broken body and shed blood. They are for all time monumental. "They do show forth His death till He come."

The perpetuity of the observance of the Lord's Supper, which Paul informs us was instituted by the Lord as a continuing witness of His death, is brought forth with propriety as an historical evidence of the truth of Christianity.

"Our histories record the institution of the rite which we call the Lord's Supper," says Paley, "and a command to repeat it in perpetual succession; we find among the early Christians the celebration of this rite universal."

It reaches back to the night of Christ's betrayal. It speaks as a witness of His person, of His words, and of His crucifixion. It seems to come down to us from that very night, and living through all the intervening ages, recites to us the story of His sufferings, and pictures to us the manner of His death.

1st. It shows that His death was *real*. Not as some ancient heretics have taught—a mere illusion.

2nd. It shows that His death was violent.

His body was really broken by the nails. His blood was really shed. "One of the soldiers with a spear pierced His side, and forthwith came blood and water, and he that saw it bears record, and his record is true."

3rd. It shows that His death was an offering of Himself as a sacrifice for the sins of men. *He* broke the bread. *He* gave the cup. *He* laid down His life. He gave Himself for us. No man took His life from Him. He laid it down Himself. He was *active* in His death. He yielded up the ghost. He offered Himself without spot to God.

Now, in all its historic verity, in all its moving pathos, in all its doctrinal truths, the mysterious fact of the universe—the wondrous exhibition of God's infinite love and grace is witnessed by, and in the Lord's Supper. It links the present hour with the night of His betrayal, and the evening of His death. It is to celebrate this, to perpetuate the memory of this, to testify to this, that the Lord's Supper is *for*.

WHAT IS THE ABIDING WITNESS OF CHRIST'S RESURRECTION?

But the death of Jesus has rarely been called in question. If He lived He must have died. That He did live (and of course that He died), is acknowledged by His most inveterate foes. It is an historic fact that—as Tacitus the Roman historian, almost cotemporary with the event, records: "The founder of this name was Christus, who suffered death in the reign of Tiberius, under his procurator Pontius Pilate." But those who acknowledge His death, denied with bitter scorn the announcement of His resurrection. Yet His death was "vain" unless it was followed by the crowning act of His atoning work.

The issue in the conflict between the apostles and the Jewish Council was: *Did Jesus rise from the dead?* This has been the issue down to this hour. If He rose He is the Lord Christ from heaven. If He did not rise our faith is vain;—the Gospel is a fiction. "This," says Ewall, "is the culmination of all the miraculous events which are conceivable from the beginning of history to its close."

"Touching the resurrection of the dead, I am called in question by you," said Paul to the governor. "One Jesus," said Festus, "who was dead whom Paul affirmed to be alive!" "Why should it be thought a thing incredible with you that God should raise the dead?" said the same apostle before Agrippa. The death of Jesus was admitted. His resurrection was denied. This was, and is, the real crisis of faith; this is the fortress against which infidelity in every age has leveled its batteries. Around it the conflict has been thickest and fiercest. "It is," said Strauss, "*the centre of the centre*—the real heart of Christianity." It is still denied even by those who extol the

character of Jesus, and who acknowledge the historic truth of His violent death. It is evaded by semi-infidels. "To the mind of Jesus," says Mathew Arnold, "His own resurrection after a short sojourn in that grave was the *victory of His cause*, after His death and at the price of His death. His disciples *materialized* His resurrection, and *their* version of the matter falls day by day to ruin."

Was there need of an abiding witness of His "materialized" or literal resurrection? Was it likely to be denied, evaded, or explained away? If the death of Jesus, in divine wisdom must needs have an abiding witness, surely the resurrection of Jesus in divine wisdom, still more must needs have an abiding witness. For Christ died, "yea rather is risen again." "And if Christ is not risen, then is our preaching vain, and your faith is also vain—ye are yet in your sins."

This "centre of the centre, the real heart of Christianity," its flower and its crown, its visible yet superhuman demonstration, is what met the indignant scorn of the Athenian philosophers. "And some said, What will this babbler say? He seemed to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection."

Well has the learned Westcott said, "To preach the fact of the resurrection was the first function of the Evangelists, to *embody* the doctrine of the resurrection is the great office of the Church; to learn the meaning of the resurrection is the task not of one age only, but of all." Where is this doctrine embodied? What church makes it her *great* office to *embody* the doctrine of the resurrection? How is it embodied? Where is the "form of the doctrine?" Where is the abiding witness—the visible, picture-like "form" of the crowning fact of Christianity?

"Buried with Him in baptism, that like as Christ was raised from the dead,"—there is the form of the doctrine.

"*We must*," as Westcott says, "place it in the very front of our confession with all it includes, or we must be prepared to lay aside the Christian name." We do place the doctrine of the resurrection, as this learned Episcopalian insists upon,—*we do place it* in the very front of our confession. We insist that the believer shall be baptized in the likeness of Christ's burial and resurrection, as the believer's *first* Christian observance: that this first public act of confession shall bear testimony to the doctrine of Christ's resurrection by obeying the *form* of it. Baptism is to him, is to us, to the subject and to the administrator, to the witnesses, to the world—the *form* of the doctrine believed and confessed; and to every such baptized believer, and by none else is the language of the apostle addressed, "ye have obeyed from the heart that form of doctrine delivered unto you," or more correctly (as in the Revised Version), "*into which you were delivered*." The doctrine of the resurrection "is the front." The *form* of the doctrine is baptism. "Delivered into this *form*"—"baptized into His death, that like as Christ was raised from the dead." This "form" selected by the Lord, is put by Him and observed by us *in the very front of our confession*.

We have shown that the Lord's Supper is an historic monument, an abiding witness of the *reality* of the *violent* and *sacrificial* character of His death. Now, there is another historic witness of His triumph over that death, and of the acceptance of that sacrifice—Baptism.

1st. *It testifies to the fact of His resurrection.*

The most important fact in the world's history is this. If it be false, if it be a fiction, the apostles are "found false

witnesses," and the Christian system is uprooted. "If I could believe the resurrection," said the great infidel pantheist Spinoza, "I would become a Christian at once." "The resurrection of Jesus," said Chrislieb, in his Defense of the Christian Faith, "is the proof of all other dogmas, the foundation of our Christian life and hope, the soul of apostolic preaching, the corner stone on which the church is built.

Here is the monumental witness, instituted by the risen Jesus. "Go teach all nations, baptizing them." Here is the form of it tracked up to the city where He rose, and the men who saw Him after His resurrection. Here is the appeal: "Why, then, are ye baptized for the dead if the dead rise not?" "Know ye not that as many of us as were baptized in Jesus Christ, were baptized into His death, that like as Christ rose from the dead."

Baptism is literal—not a mystical, spiritual impartation, without visible form or reality. All human efforts to merge it into the baptism of the Holy Spirit—meaning by this an influence on the soul—have failed to remove the historic monument, the abiding, visible witness of his resurrection. The *form* of the doctrine still remains, and still proclaims to a gainsaying world: *Christ rose from the dead.*

2d. *It testifies to the power of this fact.*

The resurrection of Jesus Christ is not a mere occurrence, however wondrous and glorious. It is not *only* a display of Divine power, proving the divinity of our Lord and establishing the verity of the Gospel. It is a fountain of power. Paul dwells upon "the exceeding greatness of His power towards us who believe"—"according to the working of His mighty power which He wrought in Christ when He raised Him from the dead."

"The same superhuman power was needed and exerted

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to make us believe, as was needed and exerted to raise Christ from the dead." "*The* raising of Christ is not only an earnest of our bodies being hereafter raised, *but has a spiritual power in it* involving (by virtue of our living in unison with Him as members with the head) the resurrection, spiritually, of the believer's soul *now*." (Jamison, Fawcet and Brown).

It is not only a *display* of mighty power, but also a *source* of mighty power. Christ died, yea, rather has risen again. The Gospel is the power of God to salvation, and the "center of the Gospel is the resurrection of Christ from the dead." Hence, says the apostle (Phil. 3 : 10), "That I may know Him, and THE POWER *of his resurrection*." How is this *power* to be known? By experimentally realizing the effect on ourselves of His resurrection. "And hath raised us up and made us to sit in heavenly places in Christ Jesus"—the power of His resurrection *now* in quickening our dead spirits, and its final power in quickening our dead bodies.

This power of the resurrection is proclaimed in every Gospel baptism. "For as many of you as have been baptized into Christ have put on Christ." "Buried with Him in baptism, wherein also ye are risen with Him through faith in the working of God, who raised Him from the dead." (Col. 2 : 12—Revised Version.) "As His literal resurrection is the ground of the power put forth in our spiritual resurrection *now*, so it is a pledge of our literal resurrection hereafter."*

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* Baptism is regarded as a burial," that is, by the inspired apostle. But the spirit of it is kept by sprinkling. Is sprinkling the spirit of a burial, and is convenience a plea for setting aside the reality for the spirit of it? Strange." (Jamison, Fawcet and Brown's Commentary). These eminent Presbyterian divines further remark of the foregoing passage: "Translate 'Having been

3. IT TESTIFIES TO THE PROMISE OF THE RESURRECTION OF THE DEAD.

Christ's resurrection is the prophecy, the pledge, the first fruits of the glorious resurrection of His people. "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man also came the resurrection of the dead."

The bow in the heavens is the radiant signature of the Eternal that the seed time and harvest shall remain while time lasts. It is set there as the "legal imprint" of His promise, "neither shall all flesh be cut off any more by the waters of the flood." And God said, "This is the token of my covenant which I make between me and you." "I do set my brow in the cloud, and it shall be a token of a covenant between me and the earth." (Gen. 9: 12.) That signature traced upon the cloud—light and beauty on the blackness—hope beaming on the elements of destruction, is the *abiding witness*—"for perpetual generations."

The ark that bore Noah over the flood, brought him and his to the mount of rest, and this covenant of promise was a figure of Christ's resurrection—His rising, like the ark, above the flood of death. The resurrection insures, in a way the ark could not, that death shall have no more dominion over us. It proclaims, "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction."

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buried with Him in your baptism.' Baptism is regarded as a burial of the old carnal life, to which the act of immersion symbolically corresponds, and in warm climates, where immersion is safe, it is most accordant with the significance of the ordinance; but the spirit of the ordinance is kept by affusion where immersion is inconvenient or dangerous." (Com. on Col. 2: 12.)

As the rainbow in the cloud is the signature of God's promise in regard to the flood, so baptism is the signature of God in regard to the grave. It is the token of God's covenant. It is the witness of Christ's promise; it is the symbol of triumph over death and the tomb. "Else," says the inspired apostle, when asserting upon and proving the resurrection—"*else what shall they do who are baptized for the dead, if the dead rise not at all?*" Why did he introduce baptism in proof of the resurrection? What had baptism to do with this doctrine or this hope either in fact or in figure? Is there any connection between baptism and the resurrection? Is there any resemblance between baptism and rising from the grave? Is baptism the *form* of the doctrine—the token of the promise, the pledge, the signature of God, that "The dead in Christ shall rise first?" If not, why did Paul introduce it in his rapid and sublime summary of proof that Christ has risen, and that the dead shall rise?

The strained meaning placed upon the apostle's words—"What shall they do who are baptized *for the dead?*"—is pointless. To be baptized in the very sight of martyrs, in expectancy of immediate death, would not make baptism more binding or more significant.

The "superstitious interpretation" that Paul referred to vicarious baptism—the baptism of the living for the unbaptized dead—is a guess without foundation. No such superstitious custom was then in existence. It originated in a succeeding age, when baptism was held absolutely necessary to salvation. The apostle would not have alluded to such a superstition without condemning it. And it would have no connection with his argument, would add no strength or point to it.

The whole chapter is a unique, complete presentation of

the doctrine of the resurrection of the body—Christ the first fruits, afterwards, those who are His—the oneness of Christ and His people in death and resurrection. "If the dead rise not, then is not Christ raised." Following this is a digression in regard to the persecutions of Christians. Then the argument is resumed: "Else what shall they do who are baptized for the dead?" What meaning is there in it? What object is set forth in it? What do they baptize for, if the dead rise not? They are buried in the likeness of Christ's burial. They are raised up again in the likeness of Christ's resurrection. To show His resurrection is its intent and meaning. It is a monumental token of this fact, and of the promise and pledge of this fact—the resurrection of His people.

"We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part no, never,
On the resurrection morn."

"It is plain from this scripture," says the Pedo-baptist commentator, Pool, on the words, "Why, then, are they baptized for the dead?" "that baptism is a seal of the resurrection signifying to believers that they shall be made partakers of the death and resurrection of Christ," "and being so it confirmed the covenant, not only to the person baptized, but to the whole church; as well the triumphant as the militant, as well with reference to those who were dead, as those who were living."

Three facts are seen on the surface of this passage so often misinterpreted.

1. Paul is speaking of a literal resurrection of the body from the grave.

2. Paul introduces literal water baptism as an acknowledged symbol of the resurrection of the body.

3. Baptism has reference to the dead rising from their graves—the resurrection. If the dead rise not, baptism would be out of place, because baptism shows the resurrection. All this—as the meaning of the apostle's introduction of baptism as a proof of the resurrection—would be seen at a glance by the cursory reader, but for the fact stated so emphatically by Dean Stanley, of the Church of England: "THE CHANGE FROM IMMERSION TO SPRINKLING has set aside the larger part of THE APOSTOLIC LANGUAGE, AND HAS ALTERED THE VERY MEANING OF THE WORD." (*Nineteenth Century Magazine*, VI, p. 698.)

This change has set aside the language of the apostle. How can there be any reference to the death and resurrection of Christ in sprinkling? How can one be buried in sprinkling? raised up in sprinkling? How can it be a *likeness* of Christ's death and resurrection? How can it prove the resurrection of the dead? Why would Paul introduce sprinkling, as he does baptism, as a pledge and a proof of the resurrection of the dead? The change has set aside the witness, has shattered the "form" of the doctrine of the resurrection, and has left the world with but *one ordinance*—the memorial of his death.

And with what rigidness, and often superstitious pomp, the *one* remaining ordinance is celebrated. It is fenced by a sacramental circle. The table where it is administered is called an altar; the administrator, in many communions, a priest. Preparations are made for participation in ritualistic churches, by confession and penance. The participant kneels to receive it, and supposes mystic effect is produced on body and soul by receiving it. It is even magnified into the *real* body and blood of the Lord.

But baptism, whose observance is enjoined with the same solemn authority, and much more frequently is performed

over an unconscious babe, without preparation, often with no solemnity—in ritualistic churches may be administered in case of necessity, by Jew or infidel—is often given by nurses, and may be, in "case of necessity," administered by any one.

It is administered in Protestant communions as a dedication of the infant, and in many cases with no object but custom. It is a witness to nothing. It does not, in fact, admit into those churches. It is not, *in fact*, a door into the church, is not a means of regeneration, and is not a monument to anything. It has no story to tell, no testimony to give. It is voiceless—*dumb*.

Why is it that the Lord's Supper should be so rigorously observed, and that, too, as a likeness of Christ's death—and baptism be set aside, or, at least, its object and its testimony as a commemorative ordinance ignored? And what is the result? There is no commemorative ordinance or rite of the most stupendous fact in the world's history, and the pre-eminent fact of the Gospel —Christ's resurrection from the dead. Says Dean Stanley: "No existing ritual of our European Church *offers any likeness* to the apostolic ordinance." In most European churches popery presents a suffering or dead Christ,—the crucifixion. To the superstitious masses Christ seems still to be hanging on the cross; to be approached only on the cross; to be thought of as the suffering, sorrowing, or dead Christ. The mass and the crucifix are the symbols of a faith which has done away with the Gospel baptism, and lost sight of justification by faith. Begotten again into a lively hope by the resurrection of Jesus Christ from the dead, is unnecessary to the worship of the crucifix and the mass. Baptism as a figure of salvation by the resurrection of Christ, is foreign to their whole system. The same

tendency is found in Episcopal churches, and, to a great extent, in those denominations which have sprung from them. Displacing baptism from the position assigned it in the Gospel, breaks "the form of doctrine," and opens the way for the glaring errors of Romanism.

Baptism proclaims to the world the whole truth in His person and in His authority, in His death and in His triumph, in His sorrow and in His joy, in His humiliation and in His exaltation. It proclaims before heaven, earth and hell that Jesus is the Lord Christ. "Whereof He hath given assurance unto all men in that He hath raised Him from the dead." It is the disciple lifting up—not the crucifixion—but the Cross as the chariot of glory of the risen Redeemer—the flag of triumph which is never to be furled, be betrayed, or be laid aside. On that banner is inscribed: "I am the resurrection and the life. Because I live, ye shall live also."

This is what Baptism is for, and this is what Baptists baptize for.

IS INFANT BAPTISM ENJOINED?

In answering this question, it will be seen that baptism, as a testimony to the atoning work of Christ, does not admit of unconscious persons obeying the command, or expressing what baptism is for. But we may, by way of parenthesis, ask, why we do not baptize infants, and answer the question by asking, "What good does baptizing infants do?"

This is a legitimate question. We have often called for the Divine warrant for infant baptism, and up to this hour we have never received a satisfactory answer. If it does no good, it is high time it was abandoned to its righteous doom.

I. *What good does baptism do the infant?* And that I may present the whole matter in a form that may be comprehended by all readers, I will ask:

1. *What good does it do physically?* Does it change the child's physical nature in any sense whatever? None will contend that it does. The children of Pedo-baptists that have been sprinkled in infancy are, in all their physical outlines, like the children of other persons. No difference can be discovered in the physical nature of the child the day antecedent to its baptism, or the day following, arising from any change produced by baptism.

2. *What good does it do the infant intellectually?* The world has never been able to discover any intellectual difference between children sprinkled in infancy and those who are not—only such differences as even exist between

sprinkled infants themselves. They stand upon a common level with all other children, save in those differences which the God of nature has made between all children. Their mental powers are like those found with the children of other people.

3. *What good does it do them morally?* Different Pedobaptists give as many different answers to this question. The most ultra advocates of the rite say it regenerates the infant's soul. Wesley may be put into this rank. He and those holding his views upon this subject allege, as a proof of their position, the saying of Christ to Nicodemus: "Except a man be born of water and the Spirit," etc. But infants cannot be "born of water," unless the application of the administrator's moistened fingers to the little one's head constitutes a birth. There is nothing in all the analogies of nature that justifies such a hypothesis. Let us suppose a child is regenerated in infancy, does it after a while become unregenerated? or, if not, how are we ever, in after years, to preach to it the necessity of regeneration? We would have to tell such that they have to be born twice spiritually, which is contrary to all analogy, or that they have been born spiritually in their infancy, and, therefore, have no need of being born again when they are old—which would, if believed by them, destroy their souls. How disconsolate must be the system that calls to its aid such a discomforter as this text. Let us look at it: "Except a *man* [*not an infant*] *be born* [not sprinkled] of water and of the Spirit," etc. Regeneration is an internal spiritual work wrought in the soul by the Holy Ghost. It is the Spirit that quickeneth. That which is born of the Spirit is Spirit. God, in working this mighty spiritual change, is not tied to the moment when one is baptized; nor does He need the aid of priests or preachers to help Him do *His*

work by sprinkling water upon the subject's head while He renews the heart.

"The wind bloweth where it listeth (*pleaseth*); thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; *so is every one that is born of the Spirit.*"

A more moderate class of Pedo-baptists claim that the good infant baptism does, consists in bringing their offspring into the visible church. And, pray, what good does this do? The church is not an ark into which all classes of human beings are to be driven to shelter them against a coming deluge. Christ is the antitype of the ark of Noah. The church is a voluntary association of baptized believers, observing the forms of the Gospel, and doing the service of God. Church membership is only needed for voluntary and responsible beings. What good does church membership do infants? They are not capable of enjoying a single church privilege.

As loose as Pedo-baptists are in their views of communion at the Lord's table, they generally claim that those who do approach His table shall be capable of discerning the Lord's body. Infants cannot do this. Hence they let them off from the Lord's table. No privilege enjoyed by church members is theirs. When they arrive at the age of discretion they soon forfeit their membership by sinning out of the church. Then, if the Lord converts them, they have to do their first works over again, and thereby prove that it was not done right at first. Church membership is nothing to those who are incapable of appreciating it; its privileges are nothing to him who cannot enjoy them. No Pedo-baptist dare assert, in these days of light and knowledge, that unbaptized children will be lost. Those children baptized cannot more than be saved; then what good

does baptism do them? It cannot contribute to their salvation. Are Pedo-baptists afraid to trust them in the hands of the Saviour?

A class of Pedo-baptists are neutral upon the design of infant baptism. When asked what good it does, they reply about as follows: "We cannot tell what good it does—never could tell that; never puzzled our brains about it; left that to our preachers to fix up; thought they ought to know they are learned men; opposed to controversy, any how, disputes about non-essentials; we can't tell what good it does." Such evasion of baptismal issues is not without precedent from high authority. The Saviour asked certain ones this question: "The baptism of John, whence was it—of heaven or of man?" They were wise enough to see that if they answered, of heaven, He would say, "Why, then, did you not receive it?" And if they said of men, they feared the people, for all men counted John a prophet. So they answered Him with the evasive reply: "We cannot tell." These neutral Pedo-baptists are afraid to say baptism does any moral or spiritual good, for everybody would laugh at their delusion. If they say it does no good, they perceive they would be asked why they practice it. So, to escape all responsibility, they say: "We cannot tell."

II. *What good does infant baptism do parents?* Having seen that the rite does the infant no good in any sense whatever, it is now legitimate for us to inquire what good it does the parent. On this point it is sometimes contended that it brings the parents under peculiar obligations to bring up their children under the nurture and admonition of the Lord. Does parental sympathy and Christian love fail to produce in the minds of Christian parents a sufficient sense of obligation in this regard, that an external rite has

to be resorted to, to quicken their perceptions of responsibility? Alas! for the sympathy or piety of the man who has to resort to infant baptism for inducements to raise up his children in the nurture and admonition of the Lord. What a pity Paul, when he exhorted Christian parents to bring up their children in the nurture and admonition of the Lord, forgot to mention this all-powerful motive!

If Pedo-baptist parents are under peculiar obligations in regard to the moral training of their offspring, by virtue of their infant baptism, ought they not to bring them up in a very peculiar manner? Do they do this? Are they more careful about the moral training of their children than other Christian parents? We think not. Do they employ any means of moral culture that others do not? Are their children morally educated better than others? If not, has the peculiar parental obligation about which so much is said and written accomplished anything? Then where is the parent benefited?

But, after all this, it is contended that it is a source of comfort to parents to have their children in church with them. The abstract proposition we do not deny. Where it really exists it is a source of comfort to Christian parents to see their children with them in a church of Christ. Considering the proposition in its application to infant membership, we deny that any real comfort is derived from having them in the *church*. The more ignorant may find some comfort in the fact that they believe their children are more secure, with reference to their future salvation, than they would be out of the church; but this comfort arises from false views, and is therefore doomed to disappointment sooner or later. The more reflecting have their misgivings about the utility of infant baptism, any way, and therefore they have no solid comfort. The neutral among them

think or care but little about it, and consequently find no comfort in it. If the children are not regenerated, there is no comfort in that. If it admits them to church membership and allows them no church privileges, there is nothing comforting in that. If it does something for them, and you don't know what it is, there is nothing very comforting in that. If there is no Divine authority for it—and Stuart says, "Commands or plain and certain examples in the New Testament I do not find"—there is nothing very comforting in that. From whence, then, does this comfort come?

But imagination has much to do with our happiness or misery here below. We may imagine a thing to be true, and be happy or miserable as the thing is good or evil; but it is only imagination that does the work at last. This is the only solution we can find of the case before us.

III. *What good does it do the church?* Having seen that infant baptism does the infant and its parents no good, we will next inquire what good it does the church. I will admit that it increases its members, but we affirm that it paralyzes its strength. It brings the infant generation into church connection, and, as it grows up to the age of manhood, the church, without great accident, is filled with unconverted members. Every unconverted member in a church is a disadvantage to it. We need scarcely attempt to prove all this. It is axiomatic. We need not tell the reader that traitors in an army are a disadvantage to it. We need not tell him that a sufficient number of them would paralyze it. He knows that already. Just so with unconverted persons in a church. Those churches that have carried out infant baptism to no legitimate results, are more corrupt, more worldly, and less pious than those who have less to do with it. Infant baptism lays the foundation upon which the un-

holy union of Church and State is built; and by the unsanctified elements it brings into its sacred enclosures have been organized as bloody persecutions as ever drenched the earth in human gore.

X.—SAVED BY WATER.

THE inspired apostle says: "Wherein few, that is eight souls were saved through water; which after a true likeness doth now save even baptism."

Does water save us, then? Is this what baptism was instituted for? Is it administered to save the lost?

No wonder then that any baptism, given at any age, in any moral condition, and by any person, pious or profane, is not only recognized, but made an imperative duty by the world-embracing Roman Church. If the immortal spirit of infant or adult is damned *without* it, and saved *with it* or *by it*; if the great and just God is restricted in His mercy to those who have received the magic touch of the baptismal water—if the conscious and unconscious alike are saved by baptism—let all on whom hands can be laid, the millions of active living ones as well as the dying, be baptized.

Surely the question is most momentous, DOES BAPTISM SAVE?

Let two acknowledged facts be remembered:

1st. The Gospel is: "*Christ died for our sins and rose again for our justification.*"

2d. "*Therefore we are buried with Christ by baptism unto death, that like as Christ was raised from the dead.*"

And then notice how the words of Peter—"saved through water"—correspond with these two facts: that Christ died and rose—that baptism is a likeness of this.

We turn to the passage as found in the Revised Ver-

sion. (1 Peter 18 : 22.) The apostle is exhorting to endurance in suffering. This is his theme—taken up in the succeeding chapter :

"Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God : being put to death in the flesh, but quickened in the spirit, in which also He went and preached unto the spirits in prison who aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing wherein few that is eight souls, were saved through water : which also after a true likeness doth now save you *even* baptism ; not the putting away of the filth of the flesh, but the interrogation of a good conscience through the resurrection of Jesus Christ who is on the right hand of God having gone to heaven."

Is it not evident that all that is said of Christ preaching to those now in prison, who lived in the days of Noah, and also about the saving of some in the ark, is introduced to show Christ's kindness and forbearance? Just draw a line around this illustration, for it is certainly a parenthesis, and read the apostle's connected words. The death and resurrection of Christ close the 18th verse, and are taken up again in verse 20. Leaving out, then, this parenthesis, so as to get the clear meaning, we read :

"Because Christ also suffered the just for the unjust that He might bring us to God, being put to death in the flesh but quickened [made alive again] by the Spirit * * * which also after a true likeness doth now save us *even* baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience towards God by the resurrection of Jesus Christ from the dead, who is at the right hand of God, having gone to heaven, angels and authorities and powers being made subject unto Him."

Here then, clear as sunlight is the teaching of the Holy Spirit by Peter:

I. CHRIST DIED AND ROSE AGAIN—"PUT TO DEATH IN THE FLESH, BUT QUICKENED IN SPIRIT;"

II. WHICH ALSO NOW SAVES US—"AFTER A TRUE LIKENESS *even* BAPTISM—THROUGH THE RESURRECTION OF JESUS CHRIST."*

Put to death in the flesh, but quickened in the spirit which also now saves us after a true likeness *even* baptism by the resurrection of Jesus Christ.*

What saves but the death and quickening of Jesus? What is a true likeness of this but baptism? Peter and Paul teach the same grand object and design of baptism—to show by a true figure that we are saved by His death and His resurrection—the true antitype of Christ's saving work.

"Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6 : 4).

"Being put to death in the flesh but quickened in the spirit, which also after a true likeness [of what] doth now save you [what likeness] *even* baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience towards God through the resurrection of Jesus Christ."

For, who shall lay anything to the charge of God's elect—is the interrogation of a good conscience in a soul justified by faith. "It is God that justifieth. Who is he

*The word EVEN is in italics. It is not in the original. The words with this omission may well be understood to mean, Baptism is a true likeness of salvation by the resurrection of Jesus Christ.

that condemneth? It is Christ that died—yea, rather that has risen again, who is even at the right hand of God, who also maketh intercession for us." There is the interrogation, and there is the answer, too, of a good conscience—one justified from all things through faith in Christ.

How like this are Peter's words: "Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God: being put to death in the flesh, but quickened in the spirit—which saves us after a true likeness *even* baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience towards God through the resurrection of Jesus Christ who is on the right hand of God." "Who shall lay anything to their charge? It is Christ that died, yea, rather that hath risen and is even at the right hand of God."

Blessed, harmonious, sublime truth! Christ died for our sins, and rose again for our justification, and baptism utters the question and gives the answer of a good conscience towards God—Christ died and rose again—therefore we were buried with Christ in baptism.

THE ARK WAS A TYPE OF CHRIST.

It was God's Divine arrangement by which refuge and safety might be secured.

1st. *They were saved in the ark.* "Wherein few, that is eight souls were saved."

2d. *They were saved in the ark without the instrumentality of water.*

"And God said unto Noah, come thou and all thy house into the ark," "for yet seven days, and I will cause it to

rain upon the earth forty days and forty nights." "And it came to pass that after seven days the waters of the flood were upon the earth." He entered the ark before the waters were upon the earth. Water had nothing to do with his entrance into the ark and his safety there.

3d. *Those secure in the ark were brought safely through the water—but not saved by it.*

"And the waters prevailed and were increased greatly upon the earth, and the ark went upon the face of the water."

The waters did not save the ark: it would have been secure on the land. It was security *itself*. The reading in the margin, viz: *eight souls were brought safely through the water*, is in accordance with the facts. "Saved by water" is not. They were saved by the ark or in the ark. They were not saved *by* water, or *through* water.

4th. *The waters of the flood were not a type of baptism.* That they were is assumed,—not proved.

"Nor does it mean that the salvation of Noah by water was designed to be a type of Christian baptism. There is not the least evidence of that, and it should not be affirmed without proof."—Albert Barnes, *Notes*, 1 Peter.

But if the waters of the flood were a type or pattern of baptism, then baptism has nothing on earth to do with saving. What did the water of the flood save Noah and the seven other persons *from?* What had the water to do with their entrance into the ark? They were safe in the ark before the water rose. They entered the ark without passing through the flood. They were safely housed before it began to be. If there is a type and antitype, then what has baptism to do with entrance into Christ—the ark—or with security in Him? Baptism has no more instru-

nentality in saving souls than the waters of the flood had in saving the bodies—*nothing*.

The ark is a type of Christ. He is its antitype. This is the word used in the Greek, and translated "figure." Baptism is also a type of Christ. He is its antitype. It is patterned, modeled after Him, that is after His death and resurrection. It is this antitype of baptism that saves. It is its type, baptism, that answers the interrogation of a justified conscience, by disclosing or declaring the resurrection of Jesus Christ. It is not a washing away of guilt. Baptism is not the putting away of the filth of the flesh, not the remitting of sin. It is the answer to the questioning of the justified soul. Christ died, yea, rather hath risen again. Baptism declares this grand truth in the ear of the world: "There is therefore now no condemnation to them that are in Christ Jesus."

Hallelujah, 'tis done, I believe on His Son
I saved by the blood of the crucified one.

This is what baptism is for. This is what Baptists baptize for.

XI.—THE IMPORT AND GRANDEUR OF BAPTISM.

CHRIST's ordinances, like His purposes, were sent forth as with veils upon their heads. These veils are lifted only when they are brought to the altar of the Lamb, and united to Jesus.

The ordinance is there seen as the hand-maid of "the truth as it is in Jesus." The veil is then removed, and its divine and impressive form stands revealed in all its significance and beauty.

There is a picture of the grave of the Emperor Napoleon on the rock of St. Helena, which, at first glance, is simply two willow trees bending over the spot where he once lay entombed. The uninformed might look on the spot for years and discover only the two trees gracefully intermingling their branches. It might be known—and indeed is evident on the face of the picture –that there is some well-matured design underlying or interwoven with the simple drawing. There was an appropriate purpose, in their mere planting, beyond their mere growth or existence. They are supposed to be expressive, voiceful of him who once slept beneath their shade. But how ? where ? what ? They are unlettered and silent, unmeaning as the trees. They appear stamped with no superior wisdom of design. Whatever is their language, it is not heard. Whatever be their import, it is not perceived. A dimness rests over what is supposed to be entablatured in the artistic device.

Like these stood the two ordinances of the Gospel bending over the death of Jesus and "the place where the Lord lay." Their very existence implies design. The divine wisdom that instituted them awakens the expectancy of discernible purpose,—an object worthy of their establishment. They are supposed to be expressive and voiceful of Him. Yet by the unobservant and uninstructed they are beheld—gazed upon as mere circumstances, with but little or no import. A veil, a mist, shrouds their sublime imagery or object from the wandering or unenlightened eye.

In the willows of St. Helena, the guiding finger points out the form of the Emperor limned in the trunks, the branches and the leaves. And as though a burst of light dispersed the dimness, there stands disclosed before the eye the complete form of Napoleon, pointing towards France. The trees have been so planted, so shaped, so bent as to picture against the blue sky the full image of the hero. The discovery is at once made, and the impression is sublime. The fitness, the significancy, and the beauty or the whole design are apprehended with delightful emotions. That which before presented nothing but the objectless forms of the weeping willows, is ever after seen in a new light. The image of the Emperor is the first that meets the eye and absorbs the attention when the picture is gazed on.

The trees are overlooked or regarded only as the pencilings that form the outline of the picture. All is ever after clear, living, impressive and voiceful. The Emperor is seen in the willows.

As in the picture or reality of the trees on the rock of St. Helena, so the ordinances of the Gospel, to the wandering and unenlightened eye, stand like two featureless

and objectless statues over whose design obscurity rests. They appear as mere circumstances, unimportant and unessential. If in the broken bread and the poured wine the death of Christ be discovered, yet the picture is marred and fragmentary unless in the other is seen the burial and resurrection. And when the guiding finger of God's truth traces before the eye, in the baptismal wave, the deluge of wrath that overwhelmed the Redeemer—in the burial beneath it His submission to death; in the rising from it, His resurrection and triumph—the ark above the flood, the life above the tomb—as these are traced successively before the inquiring mind, the light of heaven breaks through the commingling ordinances, and Jesus stands revealed in all the perfection of His death, His triumph and glory, and pointing, not like Napoleon, to France, but to the eternal joys of His Father's home.

What before seemed only as ordinary commands, to be obeyed simply because commanded ceremonies to be observed, because instituted and regarded as almost meaningless forms—ever after outlines, portrays that present Jesus, and bodies forth His glorious work. And as the Emperor is now pictured in the willows, so Christ is seen entablatured in the ordinances: "The truth as it is in Jesus." Jesus as He is in the truth,—the ordinances of His house.

Nothing in all God's great universe can surpass in its depth of love, in its height of benevolence, in the sublimity of its purpose the atoning work of Jesus the Son of God.

Nothing in all the dispensations of God, in all the ordinances or observances He has commanded, can surpass that which is the form of the atoning work of Jesus the Son of God. To celebrate this, to memorialize this, to crystallize this in a worshipful action; to "*obey the form of the*

doctrine" of the atonement is the most worshipful, the most significant, the most sublime action a fallen redeemed human being can perform. "Therefore," says the Holy Spirit through Paul, "we are buried with Christ in baptism that like as Christ rose from the dead." It is for this Christ instituted baptism, and it is for this Baptists baptize.

In doing so they obey a Divine command—personal and obligatory on every believer, and recognize a Gospel reason for that command. They proclaim in this act what the Gospel declares in words: "He died for our sins, and rose again for our justification"—they avouch in this act Jesus as Lord and Redeemer,—they dramatize their creed—voice it forth—in an act which speaks louder than words, that Jesus really died, was buried, really arose, and show forth this creed in the name of the Triune God; declare in this act the doctrine of remission of sins by Christ's death, burial and resurrection. The baptismal waters represent the fountain opened for sin, and their submersion into it, the washing away of guilt in the blood of the Lamb. It declares the glorious hope of a resurrection from the grave, and a triumphant reign with their Lord and Redeemer. Baptism is for this; it is a symbol of this.

Go, stand with the man who voiced in song the deep feeling of his countrymen; gaze through the darkness of the night on Fort Henry held by a few patriot heroes, and what object is sought for, what object, when seen, wakes a shout from the hills?

> "While the rockets' red glare,
> Bombs bursting in the air,
> Gave proof through the night
> That the flag was still there."

That flag is valueless in itself, but its purpose, what it represents, hallows and consecrates it. And when, with

the morning dawn, it is still seen triumphantly floating in the wind, hearts leap for gladness, and tears are shed from joy. Is there nothing in a symbol?

"Why is it that in the heat of battle there is one spot where the sabres flash most rapidly, and the pistol's ring is quicker, and men and officers close in most densely, and all are gathered around one man, round whose body that tattered silk is wound and held with the tenacity of a death-struggle. Are they only children fighting for a bit of rag? That flag is everything to them; their regiment, their country, their honor, their life; yet it is only a symbol. Are symbols nothing?" (Fred. W. Robinson, Sermon Oct. 5, 1850.)

Baptism is only a symbol; but of what? Beyond our country's honor or safety, all that is beautiful or valuable and grand on earth,—it represents the atoning work of Jesus, the eternal welfare of man, the glory of God Himself, His truth, His justice, His love, His mercy. Is baptism nothing?

It is a symbol; that is, the sign and declaration of what exists. Does it make a Christian, or only declare that he is already one? Does it remit sin, or only declare the doctrine of remission through the atonement, and that the person baptized has been pardoned?

The oath of inauguration in one sense, it is true, makes a man President. Officially or declaratively, he is not President until he is publicly inaugurated, till he has taken the oath. But swear in a pretender, one who has not been elected, and he is a pretender still. The man must be really President before he can be formally declared so. He is a President elect before he can be made President by a public, prescribed act. Baptism in one sense it is true, makes one a member of Christ. Officially or declaratively, he or

she is not one till baptized, till he or she has put on Christ in baptism, and thus publicly taken the oath of inauguration. He or she is in Christ Jesus, really before they can be formally declared so. Therefore he is baptized into Jesus Christ. Baptism declares a fact; it does not create it. It is the symbol of what is, and not the cause, or the instrument, or even the means of attaining it.

Such is the place baptism occupies in the Gospel system. And there is solemn significance and moral grandeur, as well as law in the administration of the ordinance. It is as sublime as it is simple. It is a death, it is a burial, it is a resurrection. "It is one act that gives body, beauty and expression to a thousand thoughts of the noblest order. Obedience to God, the burial of the pomps and vanities of the world, the abjuration of self, the consecration of the whole being, assume to speak in an idiom, have a voice and a manner in this one divinely appointed act, to publish to all the world the stupendous fact of the remission of sins through the atonement of the Lord Jesus, to all the peoples and languages of the world. Is there anything in sprinkling to embody all this? Can pouring show forth the three facts in the atonement: the death, burial and resurrection of Jesus? Can these embody, and crystallize, and voice forth our unity with Him in His death—our unity with Him in His resurrection and life? Nothing but baptism can do this. And hence its moral grandeur. 'It becomes the public starting-point of a new and wonderful destiny; the figure of a resurrection from a death-like dream of stupor, where suns and systems of other worlds shed their light and attractions upon his mind, and influences stronger than enchantment animate the really consecrated subject." It is instinct with life and meaning, luminous as a language to be understood by all people of all conditions, and coun-

tries, and under every change of society, in every generation, without mystery or need of interpreters—an ordinance orb-like, giving its own light, or rather, as the queen of night in the absence of the sun, shedding its reflected beams on the world.

Its force and grandeur can be appreciated by the lowest serf, and up the scale through all the grades of moral and mental distinction or outward or elevated ranks, the higher the relish rises for the chaste, the pure and the beautiful, the more appropriate does the ordinance appear– unless the moral sense is diseased by fashion or prejudice. It is a base spirit, a vulgar and vitiated eye that could see anything in this institution contrary to immaculate purity or refined decorum. The sneers of sarcasm that would assail this observance on such a ground would find malaria in incense, disorder in sunlight, and discord in the purest harmony.

Sarcasm and affected ridicule or aversion are never the offspring of the moment when such a scene is before the eye. The administration of this Divine ordinance—the burial by baptism into Christ Jesus seldom, if ever, evokes a sneer. Tenderness, and tearfulness, and deep emotion fill the mind as it sweeps onward involuntarily to things unseen and eternal. Reaction or rebellion come afterward; when away from the occasion, and when cold pride and partisan criticism resume their power.

When Mrs. Sigourney witnessed such a scene, Episcopalian as she was, her gentle heart was touched, her religious nature moved, and she wrote—

THE BAPTISM.

'Twas near the close of that blest day, when with melodious swell
To crowded mart and lovely dale, had spoke the Sabbath bell,
While on a broad, unruffled stream, with fringed verdure bright,
The westering sunbeam richly shed a tinge of common light—

When, lo! a solemn train appeared, by their loved pastor led,
And sweetly rose that holy hymn as toward that stream they sped,
And he its cleaving, crystal breast, with graceful movement trod,
His steadfast eye upraised to seek communion with its God.

Then bending o'er his staff, approached that willow-shaded shore,
A man of many weary years with furrowed temples hoar;
And faintly breathed his trembling lip—"Behold, I fain would be
Buried in baptism with my Lord, ere death should summon me."

With brow benign, like Him whose hand did wavering Peter guide,
The pastor bore his tottering frame through that translucent tide;
And plunged him 'neath the shrouding wave, and spake the Triune name,
And joy upon that withered face in wondering radiance came.

And then advanced a lordly form, in manhood's towering pride,
Who from the gilded snares of earth had wisely turned aside,
And following in His steps who bowed to Jordan's startled wave,
In deep humility of soul this faithful witness gave.

Who next?—a fair and fragile form, in snowy robe doth move,
That tender beauty in her eye that wakes the vow of love—
Yes, come, thou gentle one, and arm thy soul with strength Divine,
This stern world hath a thousand darts to vex a soul like thine.

Beneath its smile a traitor's kiss is oft in darkness bound—
Cling to that Comforter who holds a balm for every wound;
Propitiate that Protector's care who never will forsake,
And thou shalt strike the harp of praise, even when thy heartstrings break.

Then, with a firm, unshrinking step, the watery path she trod,
And gave, with woman's deathless trust, her being to her God;
And when, all-drooping from the flood she rose, like lily-stem,
Methought that spotless brow might wear an angel's diadem.

Yet more! yet more!—how meek they bow to their Redeemer's rite,
Then pass with music on their way, like joyous sons of light;
Yet lingering on those shores I staid, till every sound was hush'd,
For hallowed musings o'er my soul, like spring-swollen-rivers rush'd.

'Tis better, said the voice within, to bear a Christian's cross,
Than sell this fleeting life for gold, which death shall prove but dross;
Far better when yon shrivell'd skies are like a banner furl'd,
To share in Christ's reproach, than gain the glory of a world.

* * * * *

A classical illustration of the sublime and beautiful inherent in this ordinance when its purpose is seen, is expressed by Canon Kingsley in that remarkable work, "Hypatia."

He puts into the lips of the fair expounder of Homer this passage, in which his own understanding of the meaning of baptism, and the symbolism of the ordinance, is beautifully expressed:

"Look at yon lotus-flower, rising like Aphrodite from the wave in which it has slept throughout the night, and saluting with bending swan neck that sun which it will follow lovingly around the sky. Is there no more than burnt matter, pipes and fibers, color and shape, and that meaningless life in death which men call vegetation? Those old Egyptian priests knew better who could see in the number and form of those ivory petals and golden stamina, in that mysterious daily birth out of the wave, in that *nightly baptism* from which it rises each morning returning to a new life, the *sign of some divine idea*. Nature has had her symbols."

As that flower in its original freedom sank with the night into the wave and rose with the sun to follow lovingly around the sky, so, to use the imagery of this Episcopal writer, *baptism* is the wave, and rising to salute the Sun of Righteousness, is the sign of a divine idea.

And here we close. We have shown that there is a purpose underlying the command to be baptized—that this purpose is to disclose in a living picture the atoning work of Christ and its effect on the being who accepts it and trusts in it. We have shown that the New Testament is harmonious through all its references to this ordinance—ever presenting it as a significant, sublime and abiding witness for Christ. This is what Baptists baptize for.

Have you been baptized?

GRACE TRUMAN,

—OR—

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—BY—

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It has 500 pages besides the supplement; a fine steel engraving of the author, and a view of Aunt Peggy.

Some two years after its appearance, the following was published in the New York *Examiner:*

Have you given your daughters a copy of GRACE TRUMAN? The sale is still unabated. It has found its way into every State in the Union,—has passed into England and Wales, Australia and Burmah. One of the most cautious and distinguished ministers in the Baptist denomination says: "For a story of thrilling interest, and unanswerable argument on 'close communion,' as it is called, READ GRACE TRUMAN."

Dr. Richard Fuller of Baltimore, who himself wrote an able work on Baptism and Communion, wrote in 1858:

I find "Grace Truman" the most useful work that I can put into the hands of those troubled on the subject of restricted communion. It is doing great good.

IT is our earnest conviction that great good will be done by a wide and general circulation of "Grace Truman." A very intelligent young lady informed Dr. J. B. Hawthorn that in the full and blessed hope of salvation through faith in the Redeemer she desired to be baptized, but could not be a member of a Baptist church because of its exclusiveness. He said but little to her, but presented her with a copy of "Grace Truman." Three days after, she sent him word: "My doubts are gone; I am a Baptist." She became an active member of the church of which he was then pastor.

So many instances similar to this have occurred, that it is difficult to select any for publication. Dr. Wayland, author of the great work on "Moral Science," voluntarily wrote to Dr. Ford:

PROVIDENCE, R. I., June 8th, 1857.

Mrs. Ford's work, "Grace Truman," has been read by me with deep interest. I have heard it spoken of nowhere but with very high appreciation. Suffer me to congratulate her on her eminent success. Yours truly F. WAYLAND.

Away back in September, 1857, there appeared a notice as following in the *Religious Herald:*

I baptized last Tuesday a young man of splendid talents who was educated for Moravian minister. He had read nothing for some time on our side of the baptismal controversy. He met with "Grace Truman" and carefully read it * * * He came before a large audience and made a most affectionate address. But few who listened to it who did not feel that he was attracted by a strong conviction of duty. I have met with few young men superior to him in intellect. He is a good scholar and a finished orator, and if he enters the ministry, he will take a high stand in this or any other State. "Grace Truman" is doing good service. It clears up many doubts and portrays the character of our position so that one is bound to see its truth.

This young minister was Dr. Wilson, who succeeded Dr. Jeter as pastor of the Grace Street church, Richmond, and died of the yellow fever while pastor of the Coliseum Place church, New Orleans.

We ask our brethren and sisters to exert themselves to give a fresh impetus to this confessedly best denominational work of the age. The story is simple, beautiful and tender, breathing a loving spirit, and distilling God's blessed truths upon the heart as the dews of morning. As a duty to Christ's cause and to our fellowmen, every Baptist should aid in its dissemination,

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